THE

TRUE SPRING

OF

Gospel Sight and Sense of *SIN*:

JESUS CHRIST

AND

Him Crucified.

Evidenced by his Spirit in his Word

WITH TWO

Funeral SERMONS

On the Death of

Mr. *JOHN BIGG*

AND

A Narrative of his Conversion.

By Richard Davis of *Rothwell*.

The Third Edition, Corrected and Enlarged by the Author.

John vi. 40.

Every one that Seeth the Son and Believeth on him, &c.

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THE PREFACE TO THE READER.

THis following Diſcourſe I Avouch to be according to the true Evangelick Spirit in the Point, whereof it treats, and ſo according to the Analogy of Faith; I am aſſured therefore according to that Rule of Charity, that hopeth all Things; All other the *Author's Diſcourſes* muſt needs carry the ſame *Analogy* and *Proportion* with it ſelf: I do not ſay, but in the *Pathos* and vehemency of preſſing Truth upon a popular Auditory, There may be what they call ἀμυσρία τῆς, ἀνδολῆς; an over weight on that ſide, whither the Torrent of Diſcourſe runs: And hereunto the *Speaker's* Propenſion and Byaſs of Thoughts moſt inclines. For what Serious and Intent Perſwader does not ſuffer the ſame Inequality of Propenſion? That excellent Writer * of the *Right uſe of the Fathers* obſerves not only, but Apologizes the ſame thing for them; that in their warmths of Exhortation, they bent often the Stick to the contrary Extream. Now, God forbid, every Expreſſion ſo ſtraying, ſhould be either Interpreted unto Hereſy, or uncharitably turned into an Accuſation. Let this therefore more weighed *Treaty* of Things and Declaration of the Writer's Judgement ſtand a Rule for Interpretation of all Popular Preachings. For herein, as more exactly weighed, and ſolemnly publiſhed; There is an Appeal to God, to his *Churches*, the *Paſtors*, *Teachers*, and *People*, and

even

* Mr. *Daille*.

even to the *Rational World*; and so as a kind so Oath; It ought to be an end of Strife; except some other Solemn and Avowed, Discourse either Preached or Published, Counter-balanc'd it.

In this I observe nothing but what is manifested, as before God; so I cannot but hope to the Consciences of all who are Spiritual. And if any others will be ignorant, let them so be.

It is my Judgment, that in the stating the Order of Nature between Conviction of Sin, leading the Saints to the Sight of the need of Christ, as to the Order of it, and the Application to Christ. This Discourse grants too much to Conviction, of Sin, rather than too little, *viz.* That sight of Sin, need of Christ, must in Order of Nature needs be first. For why may not the need of Christ, and from thence a sight of Sin, rise as properly from those Grand Propositions of the Gospel, *Christ died for all*, viz. (Who Live and have their Lives given them.) Seeing from thence, it must needs be concluded, They were all Dead, as well as Sight of Sin, by and upon sense of our need of Christ, be from legal Convictions of Sin: For the Apostle so reasons, And why not as well argued, If Christ died, Righteousness cannot be by the Law; for then Christ must have Died in vain, on which plainly follows in the sense of Sin in just Order; As seeing Righteousness cannot be by a Condemning Law, therefore we must Run to a Dying Jesus, from the sight of that condemning Law first. These therefore are Co equal, Co ordinate; and sure if any have the Preference, or Dignity, it is due to the Death of Christ, to be the Original, and to be in all these as the Pre eminent Source of Truth for the Divine Grace to produce in his Elect, sense of Sin, and deep Humiliation under it; we are all lost and undone in our selves by a Holy Law Condemning for Sin; And God so loved the World, that whoever Believes shall not Perish, Christ died for the Chief

Chief of Sinners. Necessarily inferring, We are all in a perishing condition by reason of Sin. And God in the Varieties of his own Wisdom, makes use of the One, even as of the other, according to the Varieties of Subjects he hath to work upon, and the various Dispensations of Truth, he Concredits to his Ministers, whom he makes the Instruments of Conversion; and to think to bind all to one Method, is to think to make weights, our selves, for the Wind, to hold it in our Fist, to cause it to blow when, and whence we list.

There is in Relation to the Author of this Discourse, great Thoughts of Heart, as well as Noises, concerning some unusual Impressions on his Hearers, call'd Fitts.

But that which I think all Persons concerned about them should first enquire and satisfy themselves concerning it. What the success of his Ministry is in Turning Men from darkness to Light, from Satan to God Manifested in their Change, from a vain Debauched meer earthly, to a holy serious heavenly Conversation. For if this be really found in Conjunction with a preaching the *Truth that is in Jesus*, Matt. xii. 24. Two Things from our Lord's Vindication of himself, and his Ministry, will follow to Allay this Doubt.

1. That there can be no Argument taken from these Symptoms, As if God were displeased with a Ministry, to which he gives Testimony by that great and mighty Effect of Conversion and bringing Home to himself. For this is the Work of God, giving Witness to the Ministry of his Servants; and such Ministry needs not Letters of Commendation to or from; for Converts are their Epistle, being the Epistle of Christ Ministred by such his Servants; and then such Permissions of Satan are to be looked upon either as Tryals on his Servants, of their *Faith*, *Patience*, and *Sincerity*, or for their *Humiliation* and

Self-Abasement, like the Apostle's *Thorn in the Flesh a Messenger of Satan to buffet him.* And they are in Judgment, and as a Snare upon them, who love not the Lord Jesus, nor his Gospel in Sincerity, while his own are more careful to Purify themselves, Watching and Praying, They may not fall into Temptation.

2. There can be no Confederacy in such a Ministry with Satan's Kingdom; for then as our Lord argued, *Satan must be divided against himself.* And therefore a Caution lies here against imputing to Satan what is of God. For whatever holds out Christ high, and in his due Exaltation, and is attended with bringing home Sinners to God, I look upon it as a very dangerous Approach to that Sin, to Impute it to Satan.

There are other Things that are made Matters of Scruple, and prejudice against the Ministry of the Author, of which I will not particularly speak, but give some general Intimations of Satisfaction, by laying down several Positions relating both to them and the approaching Kingdom of Christ, of general Truth, and seasonable to the Time and present Hour.

1. That whereas we are now so Jealous of the Highest Preaching the Highest Largest Grace of the Redemption of Christ; least it should bring in Carnal Liberty, in this time of the Apostacy, wherein that *New Song of the Redemption of Christ*, Rev. v. is so much lost; That very Redemption in its making us Kings and Priests to God, will be found to have all the Springs of Holiness in it; when that, as it were new Song, because so much lost, shall be Sung, learn'd by the 144000, and by them taught to the World itself; if that Doctrine of it be now truly Preach'd and Receiv'd, it can produce nothing but Holiness and Spirituality, in that Kingdom beginning to appear. So that there is no reason to be

Offended

Offended at the aſpiring to it now, by any of the Servants of Chriſt.

2. That whereas it is thought, Miracles and Gifts of Healing among others, are quite ceaſed, becauſe of the Canon of Scripture ſettled; there is indeed only an Interruption by the coming of the Apoſtacy, but that Power ſhall return with much greater Efficacy; we need neither therefore wonder ſo much if any ſuch be vouchſafed, or on the other ſide, that it is not more High and Perfect, becauſe the Time of the *Apoſtacy*, is not expired.

3. Although Churches congregated by agreement, if but of Two or Three, to ask any Thing in Chriſt's Name, be the beſt Conſtitution at this time of any, and founded on that Charter, *Matt.* xviii. 19, 20. Yet ſuch Churches are to take heed, they do not ſtand in the way of Chriſt's Kingdom, but give freedom to all Emotions of it by way of Redundance. For in his Kingdom all ſhall be moving to that Panegyris, that *General Aſſembly and Church of the Firſt Born*. If any Flow therefore from any one of the Churches of Chriſt, Stream into another; ſeeing all ſhould Work the Work of Chriſt, one even as the other; they ſhould not be look'd upon as breaking Churches, but as a gladſome Union and incorporation of the ſame Streams, and the ſame pure River, making glad the City of God.

Theſe Things I thought fit to Preface, for the removing Prejudice, and that a way might be prepared for the *Fulneſs of the Bleſſing of the Goſpel*, ſo far as Miniſtred in this following Diſcourſe. To which End are my humble and earneſt Prayers.

T. Beverley.

BOOKS Written by the same AUTHOR.

FAITH, the Grand Evidence of our Interest in Christ, or the Nature of Faith and Salvation, open'd; from *John* vi. 40. *And this is the Will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting Life.* The Third Edition Corrected, price bound 1 *s.*

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JESUS CHRIST,

AND

Him CRUCIFIED.

ZACHARY xii. 10.

And I will pour upon the House of David, and the Inhabitants of Jerusalem, the Spirit of Grace and Supplication; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only Son, and shall be in bitterness for him, as one that is in bitterness for his first born.

THE Words I have principally in my Eye, are these. *They shall look upon me whom they have pierced, and they shall mourn for him,* &c.

Expositors say, In the first Clause, Christ is brought in speaking of himself, viz. *They shall look upon me whom they have pierced.* In the second Clause,

God is brought in by the Prophet, as ſpeaking of his Son, viz. *And they ſhall mourn for him.* However, all agree, that Chriſt is intended by theſe little Pronouns (*me* and *him.*)

In this Chapter there are many Prophetical Deſcriptions of the Glory to be revealed in Goſpel-Days; eſpecially of the fulneſs of that Glory towards the latter End of thoſe Days.

Among manifold Propheſies which have an Aſpect on that Glory, this in *Ver.* 10, is one, *viz.* That there will be then, a Great and Plentiful Effuſion of the *Holy Ghoſt:* This was partly accompliſhed at the Day of *Pentecoſt:* But it is yet to have a Greater Acompliſhment towards the End of Times; which Glory the Souls of ſome of us earneſtly long after.

There are abundance of Promiſes in the Old and New Teſtament, (which I ſhall not now ſtand to mention) which contain this Great, and Glorious Priviledge the Saints ſhall have at laſt, *viz.* A Wonderful pouring down of the Holy Spirit upon them; even ſuch, (if not greater) than was at the Day of Pentecoſt; and there are in my Text, three Great Effects mentioned thereof.

1. The Spirit will be as *a Spirit of Grace*; whence it will follow, that all the Graces of the Spirit, ſhall be made vigorouſly to flouriſh in the Souls of the Godly then.

2. He

2. He will *be a Spirit of Supplication*: A mighty Spirit of Prayer will come down upon the Godly then. The Godly will pray after such a rate and manner, that they themselves will be ashamed of their former Prayers. It will not then be a cold, dry repeating over of some Petitions, and a dead Form of Confession, and Acknowledgment, with a withered Formality of Praising; * but a lively vigorous asking, with great Freedom of Speech, in the Name of Jesus, without doubting or wavering; being so confident of receiving, in God's time and way, the things asked for to his Glory, as if already obtained; as also a sensible mourning for, loathing of, and acknowledgment of Sin, consistent with Joy and Peace in Believing, in exercise at the same Time; † together with a lively, hearty, zealous sounding forth the Praises of the Glory of his Free Grace. I know such manner of Praying, or that that looks like it, stumbles the present Generation. But when the Spirit is poured down from on high, it will be otherwise then.

This Observation I have made; that we may judge of a Man's Spirit, very much by his Prayer, and discern therein, whether he be then under the Teachings of the Spirit

* *Rom.* ii. 11. 2 *Cor.* iii. 12. *John* xvi. 23, 24. 1 *Tim.* ii. 8. *Jam.* i. 6. *Mark* xi. 24.

† *Phil.* iv. 6. *Rev.* v. 9, 11, 12, 13.

or no, whether he decays, or grows in his Soul; For a Man's Praying is very much the Pulse of his Soul. If a Man prays Spiritually, Evangelically, with holy and heavenly Boldness, through the Blood of Sprinkling, with great nearness to God, in Christ; you may conclude, that Soul is in a good Frame, and growing in Grace. But, if one Prays coldly, formally, and legally, with a Multitude of well-ordered Sentences, or a number of vain Repetitions, forced out with a meer natural Vehemency: you may conclude, that Soul is in a poor, and withering Condition, has nothing of the Spirit of Prayer; and such a Praying will, one way or other, be to the spiritual Disadvantage of all the Godly that hear it. I have sometimes been so cast down when I have heard some Pray, that I could not be lively in my Spirit some time after: But this is certain, where there is a Spirit of Prayer, or Praising poured upon any, all the Godly that are present will more or less feel it. But then also upon the pouring down of the Spirit, there will be a greater frequency in Praying. Now a Man thinks himself a very strict Christian, if he Prays but twice a day; keeping to his set-times of Morning and Evening. But then the Godly shall Pray many times a day. If People stint themselves to so many times, and not above it, it will be very prone to degenerate into Formality.

Oh!

Oh! that you that live in the midſt of the Hurries and Vanities of *London*, would be often on your knees in your Cloſets, and they that have Families, in their Families too! and that whatever Concernment you meet about, you would begin with Prayer. Oh! that ſuch a Spirit was poured down upon you! though it be far otherways now; I am perſuaded e're long it will be thus with the Godly; when the Spirit is poured down from on high, they will be then for improving all Opportunities to go to the Throne of Grace; And when they have not Set-times for Prayer, yet their Hearts will be continually addreſſing themſelves to the Father of Mercies in Chriſt Jeſus.

The third effect mentioned in my Text of ſuch an Effuſion of the Spirit is this; The Godly ſhall then ſee, more clearly, the Lord Jeſus pierced by their Sins; *They ſhall look upon Me whom they have pierced, and mourn over him*, ſays the Text.

Tho' Believers have at times now a ſight of their Sin, wounding the Lord of Glory; yet then, they ſhall have a fuller, and a clearer view of their Iniquities, in their odious and loathſome nature, through the Glaſs of a Crucified Jeſus. Oh then their Hearts will melt, and their Loyns will break with ſighing for Sin, as beheld in this Glaſs! Oh! How will they mourn, and weep for, loath, confeſs, and forſake every Tranſgreſſion,

greſſion, when they behold them all meeting on the dying *Jeſus of Nazareth*!

The Doctrine I intend to handle, I found on this Third Effect, and thoſe Words in the Verſe that expreſs it; and it is as followeth:

Doct. *The ſight of our Sins, through the Glaſs of a Crucified Jeſus, is the only thorough ſight of Sin.*

This I ſhall prove from the Holy Scriptures of Truth; and I begin with that place; Acts ii. 37. *Now when they heard this, they were pricked in their Heart*, &c. The Propheſy in the Words of my Text then began eminently to be accompliſhed. The Apoſtle and Diſciples were filled with the Holy Ghoſt on that day of *Pentecoſt*; and the Apoſtle *Peter* (after his recovery from ſo great a Fall) being endued with a mighty Power from on high, preached unto the amazed Multitude, a Sermon concerning a Crucified Jeſus; which he ſums up *Ver.* 36. in theſe Words, *Therefore let all the Houſe of Iſrael know aſſuredly, that God hath made that ſame Jeſus whom ye have Crucified, both Lord and Chriſt.* Now when 3000 of them heard this, *they were pricked in the Heart.* When they heard this: Heard what? That the Lord they had Crucified, was the Redeemer and Saviour. When they heard *this*, and were convinced of *this*; then did the Murder of the Lord Jeſus appear in its diſmal Colours; when they

they heard and were perſwaded of *this*; that the ſame Jeſus whom they had Crucified, died for *their* Sins, and was bruiſed for *their* Iniquities; oh then! they ſaw their Sin to be ſuch a Monſter, that it cut them to the Heart. One gloſſes thus upon the Place. *They were pricked to their Heart, and Sin was pricked to the Heart too.* The Heart's blood of their Sin was let out.

It is evident from the Place, that their firſt Conviction was, that *that* Jeſus they had Crucified was the Saviour; and that wounded them to the Heart; and then preſently they were made to believe, he was *their* Saviour, and that made their Heart Wounds yet the deeper.

Turn again to *Eſay* vi. 5. *Then ſaid I, woe is me, I am undone, becauſe I am a Man of unclean Lips*, &c. But what is the matter? What made him of a ſudden have ſuch a ſight of his own Vileneſs and Miſery? Read the following Words, and you ſhall know the Reaſon. *For* (ſays he) *mine Eyes have ſeen the King, the Lord of Hoſts.* Whence it follows, that a view of the Lord Jeſus in his Glory, gives the Soul to ſee it's own Pollution and Miſery; *Then ſaid I* (i e. When he beheld the King in his Glory, he cryed out) *woe is me!* But this place of Scripture will ſtill appear to be more pregnant to the purpoſe, if we weigh well, what it was to *ſee the King in his Glory*; and that alſo we ſhall find out

by

by the Assistance of the Spirit, in the understanding of these following Things. 1. That this Chapter Prophetically treats of a Crucified Jesus, compare *Ver.* 1. with *John* xii. 41. and other Places. 2. From *Ver.* 1. it is plain; that his Glory was not only, *that he was upon a Throne high and lifted up*; but that also, *his Train filled the Temple.* 3. That his *Train* in the Original, and Margin of some of your Bibles signifies his Skirts, *i. e.* of his Garments: His Garments, and the Skirts of his Garments, in Scripture Phrase, set forth his Righteousness. This did the Garments of the High-Priest of old Testify: To this that Parable alludes of the Woman that had the Bloody-Issue; says she, *If I may but touch the Hem of his Garment*, &c. Which, no doubt, Spiritually unsterstood, signifies his Righteousness. So that this I infer from the Words; To have a sight, through Faith, of the Lord Jesus, in his Godlike Undertakings, is to have a sight of the King in his Glory; and such a sight by Faith, lets the poor Soul see its own Filthiness and Pollution.

The third Place I bring for a Proof, is *Job* xlii. 5, 6. *I have heard of thee by the hearing of the Ear, but now mine Eye seeth thee; Wherefore I abhor myself, and repent in Dust and Ashes.* There is many a Soul that hears of Christ in the sound of the Gospel, with the hearing of the Ear, and that gives them not a true sight of themselves;

themſelves; but, when they come by a ſight of him wounded, and bruiſed for them, to ſee Sin and themſelves, then they are made to abhor their Sins, that lay ſo heavy upon their dying Lord.

Having thus proved the Truth, I ſhall proceed to confirm, and illuſtrate it; and herein I ſhall follow this Method.

Firſt, I ſhall prove to you, that no Glaſs can render Sin ſo odious, and ſo exceeding ſinful, as the Glaſs of a dying Jeſus.

Secondly, Make it plain to you, how Sin comes through a powerful diſcovery of the Redemption of Chriſt Jeſus, to appear ſo loathſome and deteſtable.

As to the firſt, there are but two Glaſſes beſides this, through which Sin may be diſcover'd. The firſt is the Glaſs of the Law, through which Sinners are made by the Light of Nature, to ſee Sin upon themſelves. Secondly, The Glaſs of Divine Vengeance in Hell, through which the Damned can do nothing but ſee Sin upon themſelves.

I ſhall examine the firſt, *viz.* Sin ſeen in a ſtate of Nature, by the Light of Nature, through the Glaſs of the Law. And here I grant, as the Apoſtle ſaith, * *That by the Law is the Knowledge of Sin*†; yet there is a vaſt difference between the Diſcovery of Sin by the ſame Law, in a ſtate of Na-

* *Rom.* iii. 20. † *Rom.* ii. 14.

ture,

ture, and in a ſtate of Grace; However, in a ſtate of Nature, the Righteous Law of God, let in by the Light of Nature into the Conſcience, will convince of Sin, as the *Men of Nineveh* were convinc'd, or *Cain*, or *Judas*, or *Felix*, by ſome ſtrokes of the Spirit of Bondage. † There are the Written Remains of the Law in every Man's Conſcience, and their Conſcience, by turns, accuſes them, or excuſes them, according as they do well or ill; and the outward Letter of the Law does improve thoſe Written Remains, as God pleaſes; And when improved by common enlightning Goſpel Notions, it oftentimes ſtrikes deep into the Conſcience, yet cannot then diſcover the root of Miſchief within. This cannot be denied; that the Law gives to poor Souls, in a ſtate of Nature, a ſight of Sin; but yet thereby they do not ſee it in it's inward Malignancy, and what they do ſee of Sin, they only ſee it charged upon themſelves, and not upon another. Now therefore Judge, O Sinner! what a dreadful ſight of Sin this will be, to ſee it charged on thyſelf! What Condemnation muſt this needs bring thy poor Soul under? What Horrours, and Terrours muſt thou be filled with? And when no Spirit of Life and Grace comes in, How can'ſt thou forſake that Sin, that ſtill dogs thee, lays faſt hold on thee, and drags thee away Captive? But there being no Renewing Grace and Power given; for a Sinner to

ſee

ſee his Sin, there can be no changing, renewing ſight by the Glaſs of the Law; again, except the Spirit of Bondage and Conviction come in alſo with the Light of Natural Conſcience, it will be a *ſhort and dim ſight of Sin*, it cannot be but a trivial skin-deep ſight of Sin, even in a natural Man. What this Law of Nature may do, in ſubordination, and in ſubſerviency to the Goſpel, at the firſt coming of Grace, is not the Queſtion at preſent; But I am now ſpeaking of Convictions Natural, or General even by the Word of God, afore Grace comes, when the Soul is wholly under only the Law of natural Conſcience; and this I ſhall prove, that meer Legal Convictions antecedent to Grace, do not give the Soul a thorough ſight of Sin.

1. The Light of Nature, or common Light is too weak and imperfect to take in the Law in its full extent, and Spirituality, *Rom.* vii. 9. How can they that are Deaf and Blind, in being dead in Treſpaſſes and Sins, ſee or hear the full Demands of the Law they are under, or conſider the Greatneſs of its Condemnation?

2. This is plain from Experience; That every Soul that has no more than ſuch meer Legal Convictions, ſatisfies Conſcience under the greateſt Convictions and Horroura with its own doings, and ſeeks for *Juſtification by the Works of the Law.* *Acts* xvi. 29, 30. Now were the Soul throughly convinced

vinced of Sin, how greatly Sin affronts Infinite Juſtice, aſperſes Infinite Holineſs, defies Infinite Truth, and deſpiſes Infinite Sovereignty; it would never preſume to think to make the leaſt Reparation to Affronted Juſtice, and Injured Holineſs, by any Repentings, Tears, or doings of its own. Could the Soul make a true eſtimate of Sin and Self, it would never offer its own Obedience and Sorrows at the Bar of God for Satisfaction. *Rom.* vii. 9. But when the Commandments came, Sin reviued and I died. Compare with *Phil.* iii. 7, 8, 9.

This is a moſt certain Rule; That whatever a Soul ſatisfies Conſcience with; that's the Anſwer, that the Conſcience gives to the Demands of the Righteous Law, and 'tis the Satisfaction it offers to injur'd Juſtice. If a Man ſatisfies his Conſcience with the Death and Obedience of the Lord Jeſus, by Faith received and applied: Then 'tis evident it offers the Righteouſneſs of *Chriſt* to the Demands of Juſtice, and the Law. But if the Man quiets his raging Conſcience with his Sorrows and Obedience, it is undeniably evident, that *that* Man attempts to ſatisfy Juſtice, and the Demands of the Law, with his own Sorrows, (though filled with Enmity againſt God,) and his imperfect and impure Obedience. And this is a common Experience found in all, awakened in a natural State; that then their

greateſt

greateſt legal Convictions end in a Conſcience-peace, meerly acquired by the Deeds of the Law: And it is commonly diſcerned, a Soul convinced by the Law of Nature, or ſome general Light of Scripture, preſently ſets about doing; reforms, humbles himſelf, weeps, mourns, hears, prays; and if he can but ſtill Conſcience thereby, he ſits down in great Hopes and Security, though not upon a good Bottom. Ah! poor Soul, did'ſt thou but clearly know the Spirituality of the Law, and the odious Nature of Sin, thou would'ſt not offer to bring thy Rags to an holy God, nor ſtand before him in thy Filth, and glory therein: And thy beſt Doings are no other ina polluted State. God has a Bar in the Sinner's Conſcience; and the Juſtice of God there, by his righteous Law, does impeach. Thou haſt ſinned, O Sinner, ſaith the Law in the Conſcience; whereupon the Conſcience is pained: Whatever now removes this Pain of Conſcience, is the Anſwer given to this Demand of the Law; and the Anſwer of Sinners is according to their Degrees of Nature's Light. Some groſly ignorant plead this: God is Merciful; not knowing this, that there is not a Drop of Mercy to be had out of Chriſt. Others add to their Plea, theſe Things; They are Chriſtians, Proteſtants, were Baptized, are good *Church-folks*, devout at their Prayers, *&c.* whereas all Things without Chriſt are but empty Names. Others

plead; They are not Drunkards, Extortioners, Swearers, Sabbath-breakers, as ſome of their Neighbours are; but that they have a good Heart, have a good Meaning, and Sober, Juſt, and pay every Man his own; and live peaceably among their Neighbours. 'Tis well done to do ſo. Morality is lovely in its Place; but not well done to Truſt to theſe Doings, and ſet up Morality in the Room of the Blood of Chriſt. Others can plead their Priviledges, Profeſſion, and Forms, and will be ready to flatter Conſcience with ſuch grounds of Hope as theſe. I am a Profeſſor, hear the beſt Preaching and Preachers; nay, what's more, a Church-member alſo; *I have eat and drunk in his Preſence, and Prophesied in his Name*, Mat. vii. 22. All this may be, and yet being ignorant of Chriſt's Righteouſneſs, and refuſing to ſubmit thereunto; Chriſt may profeſs he knows you not.

Whilſt you ſatisfy Conſcience with ſuch Pleaſure, you plainly ſeek to be juſtified by the Deeds of the Law; and ſo build upon a Quickſand, that unleſs you be moved to another Foundation, will ſwallow you down to the bottomleſs Pit.

Suppoſe the Judge of Quick and Dead was preſent here, in his terrible Majeſty, and put this awful Queſtion to each of you, as you ſat upon your Benches. You have broke my Law, and offended my Juſtice; and

and my Juſtice muſt be vindicated, and my Law ſatisfied with a compleat Satisfaction. Conſider ſeriouſly what anſwer could your Conſciences make to him; Suppoſe he ſaid to one of you; Thou haſt ſinned, and thou muſt die; plead, Sinner, plead: Wherefore ſhould not Judgment be executed upon thee ſpeedily? May be you would ſay, Truth Lord, I have offended; but ſpare me a little, and I will do ſomewhat to ſatisfy; I will pray, weep, mourn, reform, and endeavour to get a better and ſofter Heart. Truly 'tis thus, poor Souls, under meer general Convictions, are apt to deal with God.

But ſuppoſe the awful Judge ſhould put the Queſtion to another of you, that has been under Convictions of Sin, but now are ſecure again; Thou haſt broken my Law, and art a Sinner, thou deſerveſt eternal Damnation: Conſcience, what Anſwer doſt thou give? Ah Soul! perhaps this is all thy Conſcience can plead; I have prayed, mourned, and repented; I am better than I was, and have a better Heart than before; nay, I have done this, and I have done that. But let me tell thee, this Plea will not do at God's Bar, when thou comeſt to ſtand naked there. This is not the Anſwer of a good Conſcience. * *The Anſwer of a good Conſcience*, (ſaith the Apoſtle *Peter*)

* 1 *Pet.* iii. 21.

is not pleading, *That it has put away the Filth of the Fleſh*: But the Anſwer of a good Conſcience is, *from the Death and Reſurrection of Jeſus Chriſt.* Ah Soul! if thou haſt nothing to plead but thine own Doings, thou wilt never ſtand in Judgment, but will be condemned for ever; thou and thy Rags muſt be caſt into Hell. I do not dehort you from good Works done from a right Principle, but warn you of the Danger of pleading them for your Juſtification. I tell thee, Sinner, the Judge would ſoon over-throw ſuch Pleadings; and thus Anſwer: *Ah, but Conſcience, my Law demands perfect, compleat, and univerſal Obedience.* Have you given in ſuch an Obedience; Here thou muſt ſtand mute, for none living can have the Impudence to plead that; and no Plea ſhort of ſuch an Obedience, either performed by ourſelves, or by another for us, will do for Juſtification. But if you would reply, *Lord, though not perfectly, yet I have ſincerely Obeyed, and is not that ſufficient to my Juſtification, and to obtain the Bleſſing for me.* It would ſoon be anſwered: Firſt, *how do you know your Obedience is ſincere?* That *Obedience* has not a Dram of *Sincerity* in it, that puts in for Juſtification, and does uſurp the Throne of the *Righteouſneſs of my Son.* But ſuppoſe your *Obedience* were *ſincere*; By what Law of mine can you plead for *Degrees* of *Obedience* to *Juſtify*? If you

plead

plead by any, it must be by some new Law of Mens setting up, and not by my good old Law. Have a care of being led to an *Idol Justification*: If you lean on so sandy a Foundation, you shall fall into the Ditch.

Yet again, what if you could perfectly obey for the time to come, what Satisfaction would you give for *past Violations*? Whereas the least Breach deserves whatever my *infinite Justice* can Inflict: If you will satisfy *Justice* yourself, you must go to *Hell* to satisfy; that's the Place of Payment, for them that will pay in their own Persons, and the Time of paying for them is no less than *ETERNITY*.

But suppose again, *O Sinner*, the Judge should put the Question to the *Believer* that sits by thee. He would answer, *Truly, Lord, I am by Nature involved in the Guilt of* Adam's *first Sin; I have broke thy Law; I am filthy and polluted: I have been Guilty of innumerable Evils in* Thought, Word, *and* Deed; *Yet the Lord Jesus Christ has fully satisfied, and obeyed the Law for Sinners, yea, for the chiefest of Sinners; and such am I; and why not then for me*? Nay, says another *Soul* that is stronger in Faith; *He has done it for me.* However, the meanest *Believer* can plead thus in his Conscience; *Truth, Lord, I am a Dog; yet the Dogs eat of the Crumbs that fall from their Master's Table*, Mat. xv. 27. I am as vile, as vile can be, yet

this

this is my Encouragement, *That infinite Grace is infinitely freely offer'd to, and bestowed upon the vileſt of Sinners*; And why may not I take it, *in the Strength of Chriſt*? But I can ſay, *I am ſtrip'd of all* Pleas *from my own* Repentance *and* Doings, *yea, of all* Pleas *but this*, viz. *The* Death *and* Obedience *of the Son of God. I will ſtand and fall by what Chriſt hath done and ſuffered; and if the* Satisfaction *of Chriſt is not ſufficient, I am ſatisfied to go to Hell.*

Pardon this *Digreſſion*. But this was the Intent of it, to fortify the Truth I intended to advance: *That a Sinner in a State of* Nature, *meerly under legal Convictions, ſatisfies his Conſcience with his own Doings, and ſeeks for Satisfaction by the Works of the Law.* Meer natural Conſcience is wholly a Stranger to this Plea of the *Believer*, from the Death and Reſurrection of Chriſt, and knows nothing of it: If he can attain to a little legal Humility and Reformation, he thinks it ſatisfaction enough. And the Reaſon is this, He has not a thorough ſight of Sin by the *Law*: If he had, he would not dare bring his own dirty Doings, to plead for him for *Deliverance* and *Acceptance*.

But e're I part with this *Head*, I ſhall leave the *Remark* behind. Would you know, whether your *Convictions* are *ſaving*? Take this Mark to know them by; if nothing

thing will satisfie your convinced Conscience but an *Interest* in the *Blood of Christ*, and you say in your Hearts with the poor Woman, *Mat.* ix. 21. *If I may but touch the Hem of his Garment*, even his Righteousness, *I shall be made whole*; but not before; for all other Physicians are Physicians of no value: Then 'tis apparent your *Convictions* are very hopeful.

Here is the great Difference between a *meer natural Conviction*, and those that are *saving*. The one awakened Person, takes up with any thing to satisfy his *Conscience*; appeases the Storm thereof by *Prayer*, a few *Tears* and *Duties*: * But the other continues hungring and thirsting for the Righteousness the Lord Jesus has wrought out, and nothing short of that will quench his Thirst. Says the *poor Soul*, *I will follow on after a bleeding Jesus*; *I will continue to lean by his Spirit, on his Death and Satisfaction, 'till I come to some well-grounded Hopes and Assurance that I am washed in his Blood, and cloathed with his Righteousness.* What is the Reason that this Soul will be satisfied in no peace of Conscience, short of what accrues thereunto from the apprehended Righteousness of Christ? *Answ.* Because it has been so thoroughly convinced of its Sin and Misery, that it apprehends nothing will purge it,

* *Isaiah* lv. 1, 2. comp. *Matth.* v. 6.

and

and cover it, nothing will deliver it from Wrath, and recommend it to the Father, but the God-like Righteouſneſs of Chriſt Jeſus our bleſſed Lord.

Hence it follows, and from all that hath been ſpoken under this Head, *That the Sinner in a State of Nature, meerly thro' the Glaſs of the Law, has not a full and thorough Sight of Sin:* So far, I mean, as either natural Light or common Grace hath the Management of the Law.

Secondly, A Sight of Sin, meerly thro' the Glaſs of the Law, is but a killing Sight of Sin, bringing in Condemnation. The Word of God calls it, *a Killing Letter*, 2 *Cor.* iii. 6. *Who alſo hath made us able Miniſters of the New Teſtament, not of the Letter.* (By which he means the Moral Law) *but of the Spirit; for the Letter killeth, but the Spirit giveth Life.*

Here the Apoſtle oppoſes the Diſpenſation of the Law, and that of the Goſpel, and calls that of the Law, *The killing Letter*; ſo alſo he calls the Miniſtration of the Law, *Ver.* 7. *The Miniſtration of Death*; and, *The Miniſtration of Condemnation*, *Ver.* 9. oppoſing to it the *Miniſtration of Righteouſneſs*, *vid.* which he calls, *The Miniſtration of the Spirit*, *ver.* 8. 'Tis farther evinced from *Rom.* vii. 9, 10. So that you may ſee a ſight of Sin meerly through the Glaſs of the Law, is a killing Sight of Sin, bringing the Soul under guilt, and condemnation.

I might add, The Law makes no true, real, ſpiritual Change to Holineſs and Obedience; that is wholly wrought by the Spirit, changing the Soul into that Image of Holineſs; the Goſpel, together with the Law, and by the Law, as written upon the Heart ſpiritually repreſents, and thereby changes into the ſame Image, from Glory to Glory, by the Lord, that Spirit.

Before I proceed, ſuffer me to make a little Application of this.

Firſt, An Uſe of Examination to poor Sinners. Examine what ſort of Peace of Conſcience you have, and how you came by it. I do not know how any of you here in *London*, can be under any ignorant Security, where there is ſo much Preaching; enough, at leaſt, to rouze up the Law in your Conſciences: I ſcarce think, that any of you have lived ſo long without Convictions in your Conſciences. How cameſt thou, O Sinner! to be at Peace within now? And yet thou art, at this Moment, as much hanging over Hell, as if Hell Fire were roaring in thy Conſcience. Haſt thou not worn off Convictions of Sin, by ſome obedience of thine own? Haſt thou not choaked, and bribed thy Conſcience by a few Sorrows, Tears, Prayers, and a little Reformation? And may be now thou art Two-fold more a Child of the Devil than before. He that ſtill attempts to heal his Conſcience theſe Ways, comes, at laſt, to have

have an hardened Conſcience, and then he ſins without controul. This I affirm to thee, poor Sinner, thou never canſt attain to true Peace in thy Boſom, till thou comeſt to the Glaſs of a Crucified Jeſus, and beholdeſt thy Sin laid upon him. See, Oh! ſee by Faith, the Lamb of God groaning under the Burthen of thy Sin. Behold him *charg'd with thy Sorrows, bearing thy Grief, ſmitten for thy Tranſgreſſions, and wounded for thine Iniquity.* * Then thou wilt ſee indeed, what a poiſonous Helliſh Thing Sin is, worſe than the Devil himſelf. Wouldſt thou ſee the damning Nature of Sin, and mourn aright over it? Let thy Faith take a Proſpect what Sin did to the Son of God, *i. e.* becauſe of the Sins of the Elect he was thus ſerved. Sin brought him down from Heaven, into the Form of a Servant, and likewiſe of ſinful Fleſh, Sin ſtript him of all; Sin wounded, ſmote, and bruiſed him; Sin made him cry, *My God, my God, why haſt thou forſaken me?* Mat. xxvii 46. Sin brought him to death, and the Grave. And now tell me is not Sin an odious, horrid Thing, yea, exceeding ſinful? and a worſe Name cannot be given it than ſinful Sin.

Secondly, The Second Uſe is to poor Believers; and 'tis an Uſe of Caution, *viz.* That they diligently attend to the Voice

* *Iſaiah* liii. 4, 5, 6.

of

of the Spirit, that Preaches up the Blood of Jeſus in the Conſcience, and not to the Voice of the Law, that thunders out there Death and Condemnation.

There are Two Covenants in every Believer's Conſcience, Mount *Sinai*, and Mount *Zion*; the one gendereth to Bondage, the other to Liberty, *Gal.* iv. 21. *to the End.* There are two Roots and Principles whence all their Actions ſpring, *viz.* Law and Goſpel: And theſe two Principles are as two Preachers in the Soul; the one, the Law, the other, the Bleſſed Spirit the Comforter. The Law preaches up, *Do for Life*, Rom. x. 5. do in your own Strength, or in the Strength of what you have received. The Spirit preaches, *Believe for Life*, Rom. x. 9. Gal. iii. 11. *Be ſtrong in the Lord, and in the Power of his might*, Epheſ. vi. 10. *Be ſtrong within in the Grace that is in Chriſt Jeſus*, 2 Tim. ii. 1. Says the Law ſtill in the Conſcience; Do this, and do that for deliverance from Wrath, acceptance with God, and Peace of Conſcience: Says the Spirit, Believe on the Lord Jeſus for Eternal Life, and Acceptance; and Grace reſted on will give Strength for all holy Performances. Now, O Believer! hear thou what the Spirit of God ſays; Believe continually on the Lord Jeſus for Juſtification, and thereby derive Strength every Moment for the carrying on the Work of Sanctification.

Again,

Again, under the Guilt of Sin; the Law, or the Old Covenant, thunders out in the Conſcience Death, and Condemnation; and, as meerly Law, drives away the Soul from the true Grace in Chriſt; and, by conſequence, toward the Confines of Deſpair; and, as Men legally underſtand it, charges the Soul not to preſume to look towards Pardoning Grace; but firſt ſmart deeply under the Anguiſh of its inward Wounds, make ſtrong Vows, Reſolutions, and reform, before it once offer to think of a Pardon. But the Spirit that miniſters Righteouſneſs, and Peace, ſoftly, whiſpers: Look, O Guilty Soul! to a bleeding Jeſus; make freſh Applications to the Blood of Sprinkling: Firſt get a renewed Sight of thy Pardon, then thou wilt indeed weep, mourn, and deteſt Sin, and Self; and confeſs it, and forſake it over the Head of the Sacrifice. Though thou haſt done very evil, yet return to a Crucified Jeſus. Oh Soul! hearken to what the Spirit ſays in thy Conſcience, *then ſhall thy Peace be as a River, with broad Streams*, and thy Holineſs ſhall flow like thy Peace too.

Thirdly, There's a third Glaſs to ſee Sin in, and that's the Glaſs of Divine Vengeance in Hell, *Rom.* ix. 22. There is a Sight of Sin to be had, but a very dreadful one. The Damned in Hell have a great Sight of Sin indeed; but it is a damning, deſpairing, infuriating Sight of Sin; it's that

that that pains and torments, and ſtirs them up to all manner of Enmity and Blaſphemies: Conviction of Sin there is their Torment and Deſpair; the more they ſee it, the more they are tormented and enraged. I would adviſe none of you to go there to obtain Convictions of Sin; whereas you may be convinced of Sin fully, and to purpoſe, in the Glaſs of a crucified Jeſus. Yet I deny not, under Chriſt, it is good to underſtand Sin by the Wrath of Hell, according to Scripture.

Having therefore diſpatched the examination of the two former Glaſſes; I ſhall now proceed to examine the Nature of the Conviction of Sin through the Glaſs of a dying ſatisfying Jeſus. And,

Firſt. There the Soul has a full Conviction of Sin. When a Soul comes to ſee its own Sin by Faith laid on a Crucifyed Jeſus, it is then made to ſee Sin indeed in it's odious and proper Colours; to be, as it is, exceeding ſinful. This is the ſcope of the Propheſy in my Text. When they ſhall ſee him whom their Sins have pierced, they ſhall not only mourn, but be in great bitterneſs. So the Three Thouſand in the Acts, *when they heard this*, that it was *Jeſus they had Crucified, they were cut to the Heart.* We are apt to have ſlight, and overly Thoughts of Sin; excepting when we are perſwaded in our Conſcience, how much the leaſt ſinful Thought of our

our dearest Jesus: Oh could we but see how greatly our least of Sins wounded him, and brought down the Floods of Divine Wrath on him! Now nothing could deliver us from that Hell, which the least vain Thought of ours deserves; but those heavy, and unspeakable Sufferings of the Son of God, to whom was wrung the Dregs of the Cup of Vengeance; it would not only make us watch over every thought with holy Jealousy; but abhor, and dread every evil Imagination of our Hearts. We can let Thousands of Thoughts pass through our Hearts without Examination, and Thousands of evil Thoughts, without the least regret of Conscience. But did we always look to a bleeding Jesus, sweating out clodders of Blood, under the heavy Burthen of every Sin of ours; did we bring this and that, and a third vain and idle Thought to the Bloody Sacrifice; and see by Faith, at what an expensive Rate the Lord of Glory blotted them out, even by his own Blood and Death, it would give us a true estimate of Sin indeed. Thus you see, that in the Glass of a Crucified Jesus, the Soul, through Faith, may have a full Sight of Sin.

Secondly, In this Glass, a Soul, by believing, has a saving Sight of Sin: You have heard, that in Hell they have a great Sight of Sin, but it is a damning Sight. The Law, in a state of Nature, does also give a Sight of Sin; but it is a condemning

and

and tormenting Sight of Sin. 'Tis only a Sight of Sin in this Glaſs drives a Soul from Sin and Self, to lean upon and embrace the Lord Jeſus and his Righteouſneſs. This Sight of Sin does always attend ſaving Grace, and is inſeparable from true Faith, as hath been already proved. In ſhort, it is ſuch a Sight of Sin, as the ſaved ones that are effectually called, only have.

Thirdly, In this Glaſs, A Man has a Soul purifying Sight of Sin. Sin reigns moſt when it reigns in the Dark. Sin diſcovered to a Soul, in a right Way, is Sin dethron'd; and nothing makes ſuch a diſcovery of Sin to the Soul, (as hath been already proved) like the Blood of Jeſus ſhed in the Conſcience. Sin alſo rightly mourned over, is Sin in mortifying; and nothing makes the Soul ſo kindly to mourn for Sin, as the Sight of him bleeding to death for Sin, whom Sin has pierc'd; as is evident from the Words of my Text. Again, Sin loathed and deteſted by the Soul, is Sin a dying in the Soul; and 'tis our Sin, as we ſee it on a Crucified Jeſus, (and that in an Evangelical Manner,) we only rightly loath and deteſt. This is the Manner and Nature of diſcover'd Grace, powerfully manifeſted in the Conſcience, as it is written, *Ezek.* xvi. 62, 63. *And I will eſtabliſh my Covenant with thee, and thou ſhalt know that I am the Lord; that thou may'ſt remember, and be confounded, and never open*

thy Mouth any more, becauſe of thy Shame when I am pacified towards thee, for all that thou haſt done ſaith the Lord. From which Words obſerve to the Point in hand;

Firſt, That God begins firſt to give his Grace to the Soul; *I will eſtabliſh my Covenant*, &c.

Secondly, That Grace ſeizing the Soul, ſpreads before it the Filth and Rancor of its Rebellions, *that thou may'ſt remember*, &c.

Thirdly, That a ſaving Sight of the Guilt thereof done away by the Blood of the *Lamb*, and God reconciled to us in his dying Son, is that that ſtirs up in the Soul a genuine Shame for, and loathing of all its Iniquities. *And never open thy Mouth any more becauſe of thy Shame, when I am pacified towards thee for all that thou haſt done*, (not only thy Unrighteouſneſs, but thy beſt Righteouſneſs in a natural State) ſaith the Lord.

Thus it is made evident to you, that a Sight of our Sins, like *Pharoah* and his Hoſt, drowned in the Red-Sea of the Blood of Jeſus, will create in us an exceeding abhorrence of them all; and not only Sin, but Self too, the Veſſel that contains Sin. A ſurfeited Perſon oftentimes not only loaths the Food that caus'd the Surfeit, but the Diſh whereon the ſurfeiting Dainties were laid. Thus Sin and Self, notwithſtanding Man's Self-righteouſneſs being the

Daggers

Daggers that pierc'd the Lord of Glory; Will not you, O Sinners! hate the Daggers that kill'd the Glorious Saviour? Will not you, O Believers! loath the Poiſon and the Diſh wherein that was contain'd, that Murther'd your beſt of Friends, your Well-beloved, who's altogether lovely? 'Twas your Sins put him to death, and will you not loath and abhor Sin then?

But in the next Place; The hearty acknowledgment, and Evangelical Confeſſion of Sin, is the ſtabbing of Sin to the Heart. *Thus ſaith the Lord, only acknowledge thine Iniquities, wherein thou haſt tranſgreſs'd*, &c. And nothing will draw forth ſuch real Confeſſion of Sin, as the Sight of Sin pardoned, and done away in the Blood of Atonement. Thus the Prodigal, *Luke* xv. when he was convinc'd *there was Bread enough in his Father's Houſe, and to ſpare*, (to wit) pardoning Grace enough in Chriſt; he was reſolved to ariſe and make his Confeſſion to his Father, *Ver.* 17, 18. *But when his Father ſaw him a far off, with compaſſion ran, and fell on his Neck and kiſſed him*, i. e. made him believe Pardon and Reconciliation in the Blood of his Son; he then breaks forth into an ingenious and filial Confeſſion of Sin indeed; crying out, *Father, I have ſinned againſt Heaven, and in thy Sight, and am no more worthy to be called thy Son*, &c. *Ver.* 20, 21. Hence it's plain, nothing will ſo melt down a proud

and ſtubborn Heart, into a ſweet Evangelical and humble acknowledgment of Sin; as the Diſcovery Faith makes of Jeſus wounded for our Sins, *and bruiſed for our Iniquities.*

Laſtly, Nothing makes us ſo really forſake Sin, as to lay Sin upon and confeſs it over the Sacrifice, and the fiducial Reliance on Pardon and Mercy obtain'd thereby: * And God in cauſing Souls to believe, *that their Sins and Iniquities he'll remember no more:* † Writes the New Law of *Grace and Holineſs on the Hearts*, which oppoſes and contradicts the Law of Sin which is in the Members.

From what has been ſaid under this Head, it undeniably follows, That a Sight of Sin in the Glaſs of a crucified Jeſus, is a Soul-purifying Sight of Sin: And by the Thread of the Diſcourſe hitherto, we are led to this, *viz.*

That there is no ſuch Sight of Sin, as the Glaſs of a dying ſatisfying Saviour gives.

The Reaſons to confirm the Truth which I ſhall at preſent inſiſt on, flow from the two general Heads.

1. This Appears by Compariſon.

2. From the Law, inſerting its Spirituality in the Conſcience, through the Light of ſelf-diſcovering Grace.

* *Prov.* xxviii. 13. comp. with *Lev.* xvi. 21.
† *Heb.* viii. 10. comp. with 12.

I. From

I. From Compariſon: Compariſon is an excellent Way whereby to arrive at any Knowledge, eſpecially the Knowledge of ourſelves. Mr. *Calvin* in his *Inſtitutions*, contends, *That there can be no right Knowledge of Self, but by the Light of the Knowledge of God*, And to be ſure he means, *God in Chriſt*. His Reaſons are, *That the Perfections of God, are the righteous Rules to diſcover our Imperfections: Such is our Innate Pride, that we ſeem naturally Upright and Righteous to ourſelves; unleſs we be convinced by manifeſt Arguments of our Injuſtice, Filthineſs, Folly, and Impurity; whereof we cannot be convinced, if we look only to ourſelves, and not to God: And becauſe Hypocriſy and Self-flattery are ſo natural to Sinners; Therefore a vain ſhew of Uprightneſs pleaſes them inſtead of Uprightneſs itſelf: And becauſe there is nothing within them, nor about them, but what's horribly defiled; therefore they are taken with every Thing which ſeems to be removed but a little Degree of Pollution, even ſo long as they limit their Minds within the Bounds of human Corruption.*

He explains his Meaning by theſe apt Similitudes: *If an Eye uſed only to* black Colours, *ſhould fix upon* Grey, *it would judge it the* whiteſt Colour *in the World; but if it ſhould ſee* fine white Holland, *and that*

that ſet by the Grey, *the* Grey *would appear to have little or no* Whiteneſs.

Thus on the contrary, Perſons diſcovering Sin by the Law, through the Light of Nature, has ſome dim Sight of Sin's Filthineſs: But when Sin appears compared with the Perſon and Righteouſneſs of Chriſt, and the Love and Grace of God in him, it appears exceeding filthy indeed.

Again, he uſes this Compariſon: *When the* Eye *ſees the Shining of the Sun on the Ground, and dwells upon it, then the* Man *concludes his* Eye-ſight *very ſtrong; but when he looks up to the* Body *of the* Sun, *with the ſame* Eye, *he then experiences the* Weakneſs *of his* Sight.

Thus when we go forth to the Performance of Duties, directed thereunto only by the Light of Nature; we are apt to conclude we have Strength enough to perform them: But when we come to ſee into the Spirituality of Duties in the Light of Reigning Grace, and the Righteouſneſs of Chriſt, we then find our greateſt Strength to obey, to be but meer Weakneſs. Moſt certain it is, that this Way of Compariſon convinces a Soul moſt effectually of its Sinfulneſs and Miſery. A *Black-a-moor*, compared with *Black-a-moors*, ſeems beautiful to itſelf; but ſet in the Company of Fair and beautiful Whites, he then may appear to himſelf and others to be ſwarthy and deformed. Thus Sin appearing in the Light

of

of the Perfect and God-like Righteouſneſs of Chriſt, ſtanding nigh to diſcover it, does appear exceeding ſinful indeed. Suppoſe a Country where People of all Degrees, Qualities, and Sexes, went cloathed with nothing but tatter'd Rags, and ſaw no other; they would conclude the Rags the beſt Garments in the World, and none ſhould perſwade them to the contrary: But if they were brought into the Company of Princes, cloath'd with Gold and Purple, and rich Apparel; they would then ſee their Rags to be vile and loathſome; they would ſoon be aſhamed of them, and ready to exchange them for thoſe ſplendid Robes. Thus as long as poor Sinners are in a natural State, whilſt their Eyes are with-held, that they can ſee no better than their own Righteouſneſs; they think their own Righteouſneſs to be very Glorious, and that it muſt needs be well-pleaſing to God. But when the Spirit of Grace opens their Eyes to ſee the Excellency and Beauty of the Righteouſneſs of Chriſt; they then cry out, * That their own Righteouſneſs is but as *filthy Rags, and menſtruous Cloaths*: † And, *what was gain to them before, they now count loſs and droſs, and Dogs Meat, in compariſon of the Excellency of the Knowledge of Chriſt and his Righteouſneſs.* In the like manner alſo, the Greatneſs of

* *Iſa.* lxiv. 6. † *Phil.* iii. 7, 8.

Man's

Man's Misery is discovered from the Greatness, Excellency, and Dignity of their *Deliverer* and *Redeemer*. Great must that Man's Captivity be, that a Potent King with a Puissant Army must needs come to his Rescue? How deeply into Misery must the Elect by the Fall be sunk, when the *Lord of Lords, and King of Kings*, must come down from Heaven to be their Redeemer! See *Isa.* lix. 16. to this Purpose. The Inexpressible Greatness of Fallen Man's Sinfulness and Misery, will be very manifest, if we consider these following Things, in Relation to the Redeemer and Works of Redemption.

1. *The Excellency and Dignity of his Person.*

2. *His Endearedness and Nearness to those he undertook for.*

3. *What was Done and Suffer'd by Him in order to their Rescue.*

4. *The Vileness and Meanness of them he has Redeemed.*

And that we might more fully discover the Nature of Sin and Misery; We shall consider the Dignity and Person of the Redeemer: He that suffer'd for, and Redemed from Sin, was the *Great THEANTHROPOS, God and Man in One Person.* The *Glorious EMANUEL. God with us*, Matth. i. 21. *The Eternal Word that was with God; and was God made Flesh, and Tabernacled amongst us,*

John

John i. 1, 14. *Who was of the Seed of David according to the Flesh, yet God over all, blessed for ever*, Rom. ix. 5. *Though the second Man, yet the Lord from Heaven*, 1 Cor. xv. 47. And this Glorious Person was he *in whom dwelt all the Fulness of the Godhead bodily*, Coloss. ii. 9. *And it pleased the Father that in Him all Fulness should dwell*, Coloss. i. 19. In Whom all the *Treasures of Infinite Wisdom and Knowledge, Grace, Love, Mercy*, and all other *Eternal and Infinite Perfections are hid, and laid up*, as in a certain Treasury, *Col.* ii. 3. He like *Joseph* is made Grand Lord-Treasurer of all his Father's Grace: Whose Person was the unfathomable *Mystery of Godliness, even God manifested in the Flesh*, 1 Tim. iii. 16. Through whom the *Perfections of the blessed Godhead shine*, Isa. vi. 1. The *Glorious Temple*, in which appears all the *Train of Eternal Glory*: Therefore the *Image of the Invisible God*, Col. i. 15. *The Brightness or Illustration of his Father's Glory*, Heb. i. 3. *And the express Character of his Person*, 2 Cor. iii 18. The Essential Glass through which *the Glory of the Godhead shines*: The great Foundation of the Father's Everlasting Counsels, and the *Glorious Angel*, or *Messenger of the Eternal Covenant*, Mal. iii. 1. and the Transaction thereof: The great Revealer of the Father's Heart and Bosom, *Joh.* i. 18. It was this excellent Man as

subsisting

ſubſiſting in the ſecond Perſon of the Trinity, that does exemplify all the Perfections of the Deity, 1 *John* v. 1. *Hebrews* i. 12. *by whom all Worlds were made, and all Things created that are in Heaven, and in Earth, viſible and inviſible; whether they be Thrones or Dominions, or Principalities, or Powers; all Things were created by him, and for him,* Col. i. 16. Heb. i. 3. And *'tis he that upholdeth all Things by the Word of his Power,* Col. xvii. *By whom all Things conſiſt, To whom all Power, and Authority, and Judgment in Heaven and Earth is given,* Matth. xxviii. 18. *And all Things put into his Hands by the Father,* John. xiii. 3. *Who is head over all Principalities aud Powers,* Coloſ. ii. 10. *The Lord of Lords, and King of Kings,* Revel. xix. 16. *The Prince of Life, the Lord of Glory,* Acts iii. 15. 1 Cor. ii. 8. It was, I ſay, this Perſon of excellent Majeſty and Dignity, That was *made Sin for Sinners,* before they could be *made Righteous,* 2 Cor. v. 21. That *bare their Sins,* 1 Pet. ii. 24. And the *Curſe due to Sin,* before they could be deliver'd from the *Curſe of the Law, and ſaved from Wrath,* Gal. iii. 12. How great then muſt the Malignity and Guilt of Sin be! when ſo Glorious, Excellent, ſo Holy an One, muſt be made Sin, or be a Sinner by Imputation; that we that are Sinners, might be accounted Righteous in him.

2dly,

2dly, And that you might, O Believers! Inhance the more this Consideration, add thereunto the Thoughts of his Endearedneſs to you. It was not only this Glorious Perſon; but this *lovely One*, Pſalm xlv. 2. Who is *fairer than the Sons of Men*. Who is *altogether lovely*, Cant. v. 16. Who is made up of nothing elſe but *Love*, Iſa. lii. 14. That had his *Viſage* more marr'd than any Man's. This He *put away your Sins by, the Sacrifice of himſelf*, Heb. i. 3. 'Tis he who has an Infinite Ocean of Love and Pity in his Heart towards poor Sinners; and an Infinite Fulneſs of Grace in his Hand to beſtow; and an Infinity of Grace *poured on his Lips*, Pſalm xlv. 3. *Whoſe Mouth is moſt ſweet*, Cant. v. 16. *Whoſe Lips drop Honey and Wine*, —— 4, 11. *Who hath purchaſed Gifts for the Rebellious*, Pſalm xlviii. 17. *Whoſe Mercies are renewed every Morning, who waits to be gracious*, Iſa. xxx. 18. to rebellious Sinners, and rebellious Revolters: Who follows runnagate Enemies and Deſerters, with everlaſting Arms to embrace them, and tendereſt Bowels of pity to relieve them, and reduce them; as he followed *Adam* in the Garden flying away from him; Or as the ſtreaming Rock in the Wilderneſs purſu'd cloſe the Footſteps of the *Iſraelites*, when they turned back to Mount *Horeb*, or towards *Egypt*. It was this Perſon, I ſay, that was the rich Store-houſe of Grace, and

Pity, that *became a Man of Sorrows, and acquainted with Griefs*, for thee, O Believer! who was *wounded for thy Tranſgreſſions, and bruiſed for thine Iniquities*, Iſa. liii. 3. Then what a malignant, monſtrous, and helliſh a Thing Sin is? that coſt the Fountain of Love, this Store-houſe of Grace, ſo many bitter Wounds, and painful Bruiſes.

Again conſider, his nearneſs to you in Relation, who was the great Sufferer for you; And what an aſtoniſhing Royal Favour is this, that the King and Judge ſhould ſuffer Puniſhment for the Criminal at the Bar?

He alſo ſtileth himſelf *your Friend*. Thus he ſaith, *John* xv. 15. *Henceforth I call you not Servants, for the Servant knoweth not what his Lord doth; but I have called you Friends*, &c. And what Love of Friendſhip was there, that ſo great, ſo ineſtimable a Friend, ſhould lay down his Life for thoſe that were Enemies to him?

In the next Place conſider, he was your Brother, that indured thoſe bitter Things for you; ſo it is written of him, Heb. ii. 13. *For which Cauſe he is not aſham'd to call them Brethren*. Thus again, *Math.* ii. 10. *Jeſus bad the two Maryes go tell his Brethren, and Peter, that they ſhould go into Galilee, and there they ſhould ſee him*. Obſerve this wonder of Mercies, that the firſt Term he ſhould give to thoſe that deſerted him, in his greateſt Extremity, ſhould be

that

that of Brethren. And Oh! be amazed at this Love, that your eldeſt Brother ſhould die, to deliver you from Hell and Death! Ah! How much did your Sins coſt your dear eldeſt Brother?

Laſtly, He was your Husband, that redeemed you to be his Bride, at ſuch a dear Rate. And Oh! will it not melt thy Heart, that thy Beloved ſhould bear ſuch ſtripes, and blows from Divine Juſtice for thee! How muſt it needs make thee loath thy Sins, that acted ſuch a diſmal Tragedy, upon ſo great and dear a Relation?

And, Thirdly, That you might ſee Sin more odious, and the inexpreſſible greatneſs of your Miſery by Nature; conſider the greatneſs of your Deliverance. The Ranſom he paid to redeem, was exceeding great. The Power he is armed with to reſcue, is infinitely great. His Interceſſion that crowns all, is all-ſufficient, and all prevailing. His Sufferings that went into his Ranſom were ineſtimably great in themſelves. Conſider but the Sufferings of his Body, and they were the greateſt could be thought on. *He was a Man of Sorrows, and acquainted with Grief. His Viſage was marr'd more than any Man's*, Iſa. liii. 3. *He gave his Back to the Smiters, and his Cheeks to them that plucked off the Hair; he hid not his Face from Shame and Spiting*, Iſa. l. 6. He was betray'd by his Follower with a treacherous Kiſs; ſeiz'd on, as a

Murtherer, by Men arm'd with Swords and Staves. He was moſt inhumanly ſcoft at, and inſulted over with bitter Taunts and Jears. He was moſt cruelly, and moſt bloodily ſcourged, taken to Priſon, from Priſon to Judgment, and from thence to Execution; wherein he endured the moſt vile, curſed and painful Death of the Croſs. And he *that thought it no Robbery to be equal with God, became obedient to the Death, even to the Death of the Croſs*, 1 Phil. ii. 6. Lay this to heart, O Believer! that thy Face being impudent in ſinning, made his Face be ſo marr'd and bruiſed. Thine Eyes being ſo ſatiated with beholding Vanity, made his Eyes ſo glutted with beholding cruelty acted on himſelf. Thine Ears being ſo accuſtomed to ſinful Speeches, made his Ears be dug ſo deep. Thy Throat being an open Sepulchre of all Wickedneſs, made his Throat ſo dry with crying out, *Pſal.* xl. 6. Thy Back being ſo loaded with the Burden of Sin, made his Back be all over torn with diſmal Stripes. Thy Fleſh being the Servant of Sin, made his Fleſh be ſo nail'd and pierc'd; tell me, whilſt thou conſidereſt this in Faith, whether thou canſt, in the leaſt, reliſh Sin? Add unto this, the Conſideration of the Sufferings of his Soul. His Soul being exceeding heavy, and ſore amazed with dreadful Conſternation; proclaimeth Sin to be a dreadful Weight indeed! *Mark* xiv. 43.

His

His Soul being ſurrounded with moſt diſmal Sorrows, even unto Death, ſhows what a heavy Burden thy Sins are, *Math.* xxvi. 38. His Praying, *That if it were poſſible the Cup of Vengeance might paſs from him*, Mark xiv. 35. and his conflicting Agonies with Cataracts of Divine Wrath poured forth plentifully upon his Soul; till it made him Sweat Clodders of Blood; ſufficiently teſtify how hot the Wrath of God burned againſt Sin, when thus it flamed ſo vehemently againſt his Beloved Son, that never offended him; only for imputed Sin. His crying out, under a great deſertion, *My God, my God, why haſt thou forſaken me?* doth abundantly witneſs how much the holy Nature of God loatheth Sin, and what an infinite ſeparation it createth between God and the Soul. Over and above all this; theſe Sufferings being the Sufferings of God-man; and therefore of an infinite, eternal and unchangeable Value, Virtue, and Dignity, do plainly evince this, that Sin hath highly offended God. If we join to this that the Perſon ſuffering being indued with an omnipotency of Power, backing all with a never-failing Interceſſion; does declare Man's Miſery as well as Sinfulneſs, to be exceeding great and deplorable. Thus I have diſpatched that Head, viz. The Greatneſs of that Ranſom he laid down: And paſs to the laſt Conſideration,

viz. To aggravate Man's Sin and Misery; From

4. The Meaneſs and Vileneſs of the Perſons he redeemed. Therefore,

Laſtly conſider; that this glorious Perſon endured all this for the fooliſh, baſe, vile, and contemptible Things of the World, whom the World terms and eſteems the off-ſcouring of all Things; and not for the *high, wiſe, rich, and noble Men of the World; that ſo no Fleſh might glory in his Preſence*, 1 Cor. v. 26, 27, 28, 29. Beſides this, It was for Sinners, and the greateſt of Sinners too, and conſidered as ſuch, that he endured the Croſs, deſpiſed the Shame: It was for a perſecuting, blaſpheming *Paul*; for a *Mary Magdalene*; for notorious Sinners, that he bore all the Weight of Vengeance: He accepted of, and undertook for, rejoyced over, and ſatisfied for the whole *Elect*, conſidered in the corrupt Maſs, and ſunk into the deepeſt and vileſt Apoſtacy, *Rom.* v 6. *For when we were without Strength, in due time Chriſt died for the Ungodly.* Verſe 8. *But God commended his Love to us, in that while we were yet Sinners Chriſt died for us.* Our Lord Jeſus viewed us, and conſidered us in the Height of our Wickedneſs and Rebellion, when his Love over-ſwelled all Banks, to cauſe him to make his Soul an Offering for our Sin.

Now

Now lay all these Considerations together, and through the Prospective-Glass of Faith, take a View how much they heighten and greaten the Sinfulness and Misery of *Fallen Man*, and that by Comparison. If a King's only Son should disrobe himself of all Glory, and forsake the Delights and Honours of his Father's Presence and Palace, and further, dress himself in Rags to accompany a tatter'd perishing Beggar in a nasty Cottage; and not only so, but voluntarily give his Flesh to be torn off by hot Pincers, that he might not only save a Wretch from Exquisite Torments, but that also she might be washed, made clean, and richly apparelled and brought to his Bed and Throne. One might easily conclude the Greatness of the Love of this Royal Prince to her. So also infer the Greatness of the Offence and Misery; when no less would serve to rescue her from deserved Punishment, than the cruel Tortures inflicted upon so innocent and glorious a Prince. After the same manner we may argue, how greatly did Jesus love indeed? And how unspeakably Great was our Rebellion and Misery, that nothing else could Redeem us but the Blood and Death of the Son of God; that left his Father's Bosom and Glory; was made in the *Form of a Servant, and of no Reputation; who humbled himself to the Death of the Cross*, Phil. ii. 7, 1. For such filthy Rebels as we, that lay upon the Dunghill

of

of *polluted Nature, caſt out there in our Blood in the open Field, to our ſhame, and the loathing of our Perſons!* Ezek. xvi. 5. Let me tell thee, Poor Soul, if thou wouldſt ſee what a wretched, vile, polluted Creature thou art; Go, and ſee by Faith, the Son of God bleeding to Death for thee. Conſider, Poor Soul, that the Lord of Heaven muſt leave his Father's Boſom to dwell in Fleſh, and make his Soul an Offering for Sin, to ſnatch thee from Miſery. How inexpreſſibly great muſt thy Miſery then be, That the Son of God in our Nature, (who was equal with his Father, in Power and Glory) ſhould conquer Death for us! This doth plainly ſhew, what a Death we in the *Fall of Adam* had incurred! Sinners, would you ſee the Greatneſs of your Miſery? Behold the Greatneſs of your Redemption! Would you ſearch out the horrid Nature of Sin? Oh ſearch narrowly how much your Sins coſt the deareſt Jeſus! Would you underſtand how an Infinite God Reſenteth Sin? Behold him wounding his innocent Son (that never offended him;) only for Imputed Sin!

If you would underſtand how much Sin affronted his Juſtice, Government, and Authority. See, Oh ſee! the Flaming Sword of Juſtice ſheathed in the Bowels of *his Shepherd, even the Man that was God's Fellow!* Zech. xiii. 7.

And

And if you would know how much his Infinite Holineſs is ſet againſt Sin, Take a View by Faith, how much he vindicated his own wronged Holineſs from the Aſperſions of our Iniquities upon his Deareſt Son: He would not bate him any thing, but left him to conteſt with his fierceſt Vengeance, that he might be honour'd, Sin atoned for, and the Sinner ſaved. Perhaps you may make nothing of many Thouſands of ſinful Thoughts, but no leſs Blood than the Blood of the Son of God can waſh away the leaſt Sin of a Thought. 4. Come and ſit down with Aſtoniſhment in viewing this unfathomable Love and Mercy, that the Son of God ſhould ſo ſtand under the Weight of his Father's Juſtice, to purchaſe to himſelf a filthy, vile, deformed Bride, to take her into his Arms, and ſet her upon his Throne! This ſheweth, that the Sin of Unbelief that Affronts ſo much Love, is worſe than Hell; becauſe it makes all this Love to be nothing. Oh, the Sorrows that drank up his Spirits! And he bore them all for our Sins, and yet can we have ſlighty Thoughts of Sin? Can you paſs over Sin without loathing and deteſting it; Can you give covetous and ambitious Thoughts, and Thoughts of Pleaſure, a quiet lodging in your Breaſts? Can you rowl ſinful Words with delight under your Tongues, and ruſh without Regret upon ungodly Actions, when you thus behold them meeting upon a ſuf-

fering

fering Saviour, acting the greateſt cruelty upon his wounded and tormented Soul and Body? O Believers! Can you be pleaſed with thoſe heavy Cloggs and Weights that preſt your Beloved to Death? And can you have favourable Thoughts of that Dagger that ſtabs him now to the Heart, the curſed Sin of Unbelief? I mean, that Sin of Sins, that ſpits in the Face of all his Love, that deſpiſeth and nullifies all his Sufferings; and with ſcorn and contempt treads under foot a bleeding Jeſus. Yea, to ſum up all, that is the great Floodgate that lets in all other Iniquities; and though Believers are guilty of Thouſands of Acts of Unbelief every Day, yet it is ſtrange to obſerve how little ſenſible they are thereof: Many have not the leaſt akeing of Heart about it all the Day long; nor do they think it worth their Notice and Obſervation. You may hear many of their Prayers fill'd with plauſible Confeſſions, and yet ſcarce ever hear this Sin confeſt and acknowledg'd at all; though this Sin coſt the Lord Jeſus more dear than any; becauſe they believe not on him, which is Crucifying him afreſh.

2dly, Sinners arrive at a thorough Sight of Sin, through the Glaſs of a crucified Jeſus; becauſe Faith apprehending him, renders the Law more ſpiritual in the Conſcience, *i. e.* makes the Conſcience apprehend it more ſpiritually than ever it did before.

before. I do not ſay, that the Law doth not at all convince of vile Affections in a natural State; for it is evident to the contrary: Yet this I can venture to Affirm, that the Law brings it upon the Conſcience in a far more full Extent and Spirituality after Grace comes, than before; ſo that through Faith the Law is not only eſtabliſhed, but appears more ſpiritual in the Soul.

In clearing of this weighty Point, I ſhall firſt ſhew, That the Law doth not afore Faith, let in a Light ſufficient for a thorough Conviction. And,

2dly, That at the firſt regenerating work of the Spirit, the Law lets in a ſufficient Light for a thorough Conviction of Sin. And,

3dly, Demonſtrate, That this thorough Conviction of Sin and Miſery, by the Law exerting greater Spirituality through the Sight of Reigning Grace, intervenes in order of Nature, between the infuſed Principle of Faith, and the Act of Faith flowing from thence, or between Faith eyeing Chriſt, or Faith coming to Chriſt.

I ſhall begin with the Firſt, *viz.* The Law doth not let in a thorough Conviction of Sin before Faith. This hath been handled particularly already; I ſhall now diſcover it more Argumentatively from Scripture and Experience, yet with brevity.

Arg. 1.

Arg. 1. It is impoſſible for a Man Spiritually blind to ſee himſelf as he ought. The Scripture calls Men in a ſtate of Nature, Spiritually blind, *Matth.* xxiii. *Luke* xiv. 21. Therefore until the Moment their State is changed by Grace, (notwithſtanding the Remainders of natural Light, and Law in the Conſcience) a Sinner muſt needs continue very blind, as to the Things of God, and his own miſerable Condition.

Arg. 2. As a dead Corps cannot ſee nor feel, what caſe it is in, though in the midſt of raging Flames; or under the Weight of a Houſe oppreſſing it with its Ruins. So one that is Dead in Sin, cannot ſee nor feel the Weight of its Sinfulneſs and Miſery, until that Moment it is made alive in Chriſt. And the Scriptures Affirm, that Men in a natural State, are dead in Treſpaſſes and Sins, Epheſ. ii. 1. *&c.* 'till reigning Grace in their actual Union to Chriſt, makes them to live: Therefore there can be no thorough Sight of Sin and Self in the Soul, till reigning Grace firſt takes hold of the Soul.

Arg. 3. Sinners in a State of Nature are repreſented as ſpiritually Deaf, *Luke* xiv. ſo that they cannot hear the full Voice of the Law, no more than the Goſpel. 'Tis but little that the Ears of the Soul perceive in a natural State, of the Thunder, Tempeſt, and Lightning of *Mount Sinai*. Could a Soul in an unregenerate State, take in the full Voice of the Law, it would immediately

ately be sunk into Despair. Unregenerate Souls (while so) are kept under the prevailing Power of natural Unbelief, as well as fill'd with a total Enmity to supernatural Faith. They do not fully and constantly believe the Commands and Threats of the Law that they are under and in bondage unto; which if they did do, they durst as well meddle with burning Coals, as with immoral Evil against the Ten Commands. And also without a Discovery of the Remedy, (which the Law doth not) they would soon sink into the bottomless Pit of Despair, not being able to bear the Weight of the Law's condemnation: So that there is in corrupt Nature, a prevalent Disbelieving of, and not hearkning to the Exaction and Condemnation of the Law in the Conscience that they are married unto, *Rom.* vii. 1, 2. Hence it is, that it is impossible for the Soul in the State of Corruption, to arrive to the Conviction of Sin, as shall make it totally despair of its Self.

Arg. 4. The Light of Nature is dim and faint, without being assisted and enlarged by a supernatural Light, to let in the Perfection of the Law upon the Conscience. The Cranny is too small to let in the full brightness of that Sun. There is no proportion at all between the Object, and the visive Power and Faculty; and where that is wanting, the object cannot be received and converted within the Fulness

thereof: Beſides, this Light is diminiſhed by Cuſtom and continuance in Sinning. Through their vain Imaginations, their fooliſh Hearts are full of Darkneſs, when they profeſt themſelves to become Wiſe, they became Fools, *Rom.* xxi. 22. And it is withal in a natural State, as the Apoſtle *Paul* declares it was with the *unconverted Gentiles. They walk in the Vanity of their Minds, having their Thoughts darkened, and being Stangers to the Life of God, through the Ignorance that is in them, becauſe of the Hardneſs of their Heart*, Epheſ. iv. 17, 18. The Apoſtle *Paul* had but a dim Sight of the Law before Converſion, when he then concluded, That touching the Righteouſneſs of the Law, he was blameleſs: And at the ſame time he was not better than his Brethren the Phariſees, who were like whited Sepulcres, within full of Rottenneſs and dead Men's Bones. So that it's plain, that the Light of Nature, yea though aſſiſted too by that that's call'd common Grace, is too dim a Candle to give Light unto the Extent of the Spirituality of the Law of God. Hence it undeniably follows, That the greateſt Conviction of Sin by the Law, will not in the leaſt neceſſitate or drive a Soul from Self to Chriſt and his Righteouſneſs, one Moment afore there is a ſaving Diſcovery made of a Crucified Chriſt to the Soul.

Arg. 5. To this the Experiences of Saints give in their joint concurrent Suffrages. This they can experience concerning all Sinners that they are acquainted with: That the ſtrongeſt Convictions in them have ended either in a little Reformation; or elſe (if the Conſcience could be maſtered) in a worſe Debauchery; ſo far have they been from neceſſitating of them to fly to Chriſt. This alſo they experienced in themſelves before Converſion; for though many of them have had great and ſtrong Convictions for Sin; yet they never ſought out after Chriſt and his Righteouſneſs, 'till Chriſt ſought them firſt, that ſought him not: But they only ſought to pacify their Conſciences by their Reformation and better Obedience, and went no further than Self for Healing, *Hoſ.* v. 13. *When* Ephraim *ſaw his Sickneſs and* Judah *his wound*; *then went* Ephraim *unto* Aſhur *and ſent to King* Jareb; *yet could he not heal you, nor cure you of your Wound.* Thus poor Sinners, when they ſee their Sickneſs in a natural State, go to their own Works, (which are Phyſicians of no Value) for Cure; though their own Righteouſneſs cannot poſſibly heal them. From all this 'tis abundantly manifeſt, that the greateſt Convictions of the Law in a State of Nature, cannot in the leaſt move or incline a Soul towards Chriſt, nor in the leaſt prepare or fit a Soul for the Reception of Chriſt. But,

adly,

2dly, I shall demonstrate, That at the first coming of Supernatural Grace, the Law itself in the Conscience discovers Sin to the Soul after another Manner than afore. I shall make it good from Scripture, Reason, and Experience.

First, From positive Places of Scripture, *Rom.* vii. the Apostle describes the Effects of the Law upon the Conscience, both before and after Conversion. How the Law operates in the Conscience before Conversion, is declared in the Beginning of the Chapter, and how after Conversion, in the latter Part of the Chapter. And it appears, that before Conversion it comes not in with the Spirituality. The Apostle himself is an Instance: He understood the Law, liv'd upon it as well as any Man; and yet in his natural state, he did couclude, *That as touching the Righteousness of the Law, he was blameless*, Philip. iii. 6. But when his Eyes were opened by Grace, he judged now otherwise concerning the Law, and himself as coming up to it, so that he cryed out, *Rom.* vii. 24. *O wretched Man that I am! who shall deliver me from this Body of Death?* Likewise, Verse 24. he declares That he and other Believers saw now more into the Law, than they did before Believing. Thus he says; *For we know that the Law is Spiritual*, &c. To me there appears an Emphasis to be in the Word *We*; *For (we) know*, i. e. We that believe know.

know, *that the Law is ſpiritual.* To be ſure none does ſo diſcern the Spirituality of the Law, as Believers do. Thus again, our bleſſed Maſter *Jeſus* expounds the Law above what the great Lawyers of that Day did, *Mat.* 5, 6, and 7th Chapters: It appears, that they with all their Studying and Improving of their natural Light, went but little further than the Letter thereof: But Chriſt expounded it Spiritually, and always makes a Contradiction between their Expoſitions and his. He ſpake thus concerning their Expoſitors and Preachers, both modern and ancient, *Matth.* v. 21. *Ye have heard that it was ſaid by them of old time, you ſhall not kill; and whoſoever kills, ſhall be in danger of the Judgment.* This he more Spiritually and more fully explains in his Expoſition, Verſe 22. *But I ſay unto you, whoſoever is angry with his Brother, without cauſe, ſhall be in danger of the Judgment; and whoſoever ſhall ſay to his Brother*, Raca, *ſhall be in danger of the Councel; but whoſoever ſhall ſay, thou Fool, ſhall be in danger of Hell Fire.* Thus 27, 28 Verſes; compare alſo 31, 32. again 33, and 34, with 43, 44. He Prefaces his Spiritual Expoſition of the Law, with theſe Words; *But, I ſay unto you*: Which is very remarkable, and to me clearly intimates thus much; That it is the Goſpel diſcovers the Law to *Fallen Man*, in its full Extent and Spirituality, when the Grace of the

Gospel seizes the Soul; then the Law itself appears more Spiritual, and in a larger Extent to the Conscience. I shall add thereto some Arguments to confirm the Truth.

There is a two-fold encrease of Light in reference to the Law, at the coming of Grace to the Soul.

1. *An Encrease of an Objective Light.*
2. —— *Of a Subjective Light.*

1. The Gospel which declares and reveals the Righteousness of Christ, (which was the answering the Demands of the Law in his active and passive Obedience) to be so perfect, so full and compleat; does thereby declare and reveal, how high, great, and perfect the Demands of the Law are. The Length and Breadth of Christ's Righteousness, do sufficiently evince the Perfections of the Commandment: None but he by his compleat Obedience thereto, and suffering the Penalty thereof, *could magnify the Law, and make it honourable*, Isa. xlii. 21. His suffering so great a Death to satisfy its Penalty, and his paying so compleat an Obedience to honour its Exaction, did more glorify the Purity and Perfection of God's Law, than if *Adam* and all his Race had stood and obeyed it always. And when the Spirit of Grace through the Righteousness of Christ comes to make out this to the Conscience in working saving Faith;

Faith; that Conſcience is made to ſee more clearly into the Spirituality and Extent of it than afore. And thus as the Apoſtle ſays, *Rom.* iii. ult. *We through Faith do not make void the Law, but eſtabliſh it*; So that when Grace comes to reign through the Righteouſneſs of Chriſt upon the Conſcience, there is an encreaſe made of Objective Light in reference to the Law.

2. *There's an Improvement of our Subjective Light.*

1. There is the Light of Nature improved highly.

2. There ſhines alſo in the Soul a ſupernatural Light, and both theſe give Light to the Law as well as to Grace, and diſcover the Diſeaſe as well as the Remedy. There's an improvement of natural Light, in the Illumination of the Spirit, though common: This is intimated in *Heb.* vi. 4. But this ſupernatural Light is deſcribed to be the *Eyes of the Underſtanding, being enlightned by the Spirit of Wiſdom and Revelation in the Knowledge of him*, Epheſ. xvii. 18. So that every one that does Evil, and is in a natural State hateth the Light, neither cometh to the Light, (as appears by the Context) that is as it ſtiſhes into natural Conſcience, for Chriſt giveth the ſupernatural Light objectively. And he is the Giver of it ſubjectively. And if he

gives it but by awakening natural Conscience by his Gospel, Men fly from it, *least their Deeds should be reproved*, or *discovered*, John iii. 20. Whence observe, there is no true Discovery of Sin, 'till we come under Christ's Illumination; for he is the *True Light*: For *in him we have Life*, if we have it, and even he is the Light of Men in natural Conscience, *Lightning every Man that comes into the World*.

Secondly, This will yet be more manifest by Experience: And Believers if they carefully attend to the Motions of their Souls, may observe these Things.

1. They that are Conversant with themselves, can tell you, That there was a Time, when the greatest Conviction of Sin set them upon the Satisfying the Law by their own Obedience; but they were afterward on a sudden made to see, that their own Obedience would not do, but that they must look out to the Righteousness of another; and whence it arose, Men saw not this? It was from a slight Esteem they had of the Demands of the Law: But since the coming of Grace, they were made to have such an honourable Esteem of the Law, and its Demands; that they are looking for a better Obedience than their own to pay to it by way of Satisfaction. Again,

They can experience this also: That there was a Time when they heal'd their Conscience with a little Reformation: But now

the Sense of their Sin and Misery is so abounding, that unless they have a great Faith wrought in them at first, and great Sealings from the Holy Spirit; their Wounds are kept continually bleeding, though not without Hopes. Ask them what they ail; they will tell you, *That they hunger and thirst after the Righteousness of Christ*, Matth. v. 6. and nothing short of the sensible Application thereof to their Conscience will satisfy them; though they are somewhat reliev'd with the Hopes they have of looking to, and leaning on it; yet nothing can so fully satisfy them, 'till this Righteousness is so fully applied to them, that they can say, it is theirs. This also proceeds from those strong and immediate Convictions of the Law in the Conscience, of their Sinfulness and Misery; resulting from the saving Discoveries of the Remedy. Hence it is, that those that are savingly convinc'd, cry out more and more constantly of their undone and lost Condition, than others in a natural State do under the strongest Convictions, though their Consciences are not so wrack'd and tortured as theirs; nor do their Spirits boil up with Rage and Enmity against God as theirs do: And this springs from the same Cause. But again.

Saints do Experience this also: That when they walk closest with Christ, and look to, and lean most on his Righteous-

neſs; their Conſciences are then moſt tender about Sin, and are ſooneſt brought under Guilt for the leaſt Sin. But when Believers themſelves ceaſe to converſe with Chriſt and his Righteouſneſs; Convictions of Sin, are not ſo frequent in the Conſcience: Then many Sins are paſt by without Obſervation, or if obſerv'd, little regarded. The Cauſe of this to me, ſeems to be, That the good old righteous Law of God, being by God's Ordination ſet up in the Believer's Conſcience a perfect Rule of Life; The more the Believer deals with Chriſt and his Grace, as he receives thereby the more Power to conform to this Rule, ſo a greater Light into the Rule. Every Act of Faith in Chriſt reflects within, and irradiates on the Rule alſo. This Rule as a ſtreight Line by the Light of Grace, diſcovers itſelf, and every crookedneſs. Therefore it muſt needs be, that a Conſcience enlightned powerfully by Grace, muſt be convinced by it, wherein it comes ſhort of it. And take this Law abſtractedly, there is no difference between convincing and condemning, for where it convinces, it condemns. Hence it is, that the choiceſt Believers are ſooneſt convinc'd, and ſooneſt brought under Guilt. I cannot ſee with ſome, how the Law exerts in Believers, only an exacting Power, and not a condemning Power. There is no ſeparating Convictions from it as a Rule, nor Condemnation from Conviction, if you take it in its

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own Nature; but itis the Blood and Righteouſneſs of Chriſt removes the Condemnation, and ought to ſtep in, if I may ſo ſay, between Conviction and actual Condemnation or Sentence. This perfect Law in the more holy Walkers, does more renew its Convictions than in others; and they ſee a need to be continually making freſh Application to the Blood of Sprinkling, and the Righteouſneſs of Jeſus. So you ſee, that to believe for Juſtification, is the Work of our whole Lives, and a Believer never ought to ceaſe putting forth Juſtifying Acts of Faith. Hence alſo it follows, the more the Conſcience of a Believer pleads by Faith the Blood and Righteouſneſs of Jeſus, the more cauſe he ſees to continue his Pleas, which is call'd, the being found and cloathed in and with the Righteouſneſs of Chriſt. The Cauſe of this is, the more the Soul believes on Chriſt, the more Light is in the Soul; and the more Light there is, the more the preſect Rule appears there; the more the preſect Rule appears there in its own Perfection, the ſooner the Soul is brought under Convictions for the leaſt Deviations from it. If it be ſo, then in the Experiences of the livelieſt Believers, that the more they walk in the Name of Chriſt, and glory in his Righteouſneſs, the more they are convinc'd of their own Imperfections: And the ſooneſt they are brought under Guilt in their Conſciences for the leaſt Sin, and their Con-

sciences really are most tender. Then it follows, That the greater the Light of Faith in the Exercise is, the more does the Law in the Conscience discover itself as a perfect Rule; and the more it discovers itself as a perfect Rule, it sooner convinces of Sin, and in this Conviction enters Condemnation, which is the Guilt of the Conscience. Those Believers that have the Skill of Faith instantly to apply the Blood of Jesus to remove this Guilt, rightly improve Faith to step in between Conviction and Condemnation. But they that have not this Skill of Faith, suffer Guilt to rest in the Bosom, 'till it's very bitter to them; and perhaps they grow dark and legal. And hence it is, that some Believers from high Degrees of Faith, and great Communion with Christ fall suddenly under great Guilt and Darkness. The Law appearing very Spiritual in that shining Light they have, convinces of Imperfections, and with Conviction brings in Condemnation, they not continuing to walk in Christ, and after the Spirit that leads to Pardon, but turning aside to walk after the Flesh, sink in their Souls into Deadness, Darkness, and Distance from God.

The Sum of what has been said, amounts to this; That from the Experiences of the Saints, we may safely argue; That the Law in the Light of Grace reigning through the Righteousness of Christ exerts a greater

Spirituality

Spirituality in the Conſcience, and therefore does more fully convince of Sin. And from all this the grand Truth is confirmed, *viz.* That after Grace comes to the Soul, Convictions of Sin by the Law itſelf are fuller and greater than afore.

A third Things that remains to be cleared, is; whether theſe ſaving Convictions of Sin and Miſery antecede an Act of Faith, whereby we lay hold on Chriſt. As to order of Time, they are ſomewhat Simultaneous: As to order of Nature and our Conceptions, they precede; foraſmuch as the Soul muſt ſee its need of Chriſt e're it can fly to Chriſt; and there can be no thorough Sight of the Need of Chriſt, without a thorough Sight of its Miſery and loſt Condition: Therefore the Caſe being thus, that a Soul has no thorough Sight of it Self and Miſerableneſs, 'till the Grace of Chriſt firſt apprehends the Soul, (as hath been already proved:) And the Soul cannot apprehend Chriſt without a Conviction of the abſolute Neceſſity of Chriſt; and the Soul cannot ſee ſuch a Need of Chriſt, without a thorough Conviction of its Pollution and Miſery. Therefore the firſt ſaving Conviction muſt of neceſſity intervene in order of Nature at leaſt, between Grace coming to the Soul, and ſo making of it alive, and the living Soul going forth in Acts of Faith to lay hold on Chriſt. Therefore for the

conceiving of Things aright, we muſt thus apprehend them.

1. That Chriſt unites himſelf to the Soul.

2. That Moment he ſends his Spirit to indwell in that Soul. This is the Fruit of Chriſt's Aſcenſion and Interceſſion, and the firſt Application of Chriſt to the Soul, when he gives himſelf, it being the immediate Effect of his Unition. So he ſays himſelf, *John* xiv. 16, 17. *that he would pray the Father, and* (ſays our Lord) *he ſhall give you another Comforter, that he may abide with you for ever*, Ver. 17. *even the Spirit of Truth, — for he dwelleth with you, and ſhall be in you.*

3. That then a living Light is communicated to the * Soul diſcovering the Remedy, and at the ſame time the Diſeaſe; manifeſting the Excellency of Chriſt's Righteouſneſs, and the Filthineſs of Sin. 2 *Cor.* iv. 6. compared with *Eſa.* v. 1, 2, 3, 4, 5.

3. By which Light the Soul being made alive, accepts of this Righteouſneſs, and leans upon it, conſenting to the Grace offered. This laſt is called the Act of Faith; the other the Principle, or Habit of Faith.

* *Rom.* viii. 3. How ſhall he not with him give us all Things. *Firſt*, Chriſt; *and then all Things with him*; ſays Dr. *Owen* on that Place.

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So that with the Principle of Faith, comes in this ſaving Conviction antecedent in the Order of Nature to the Act of Faith, wherein we fly to Chriſt. And hence it is, That the Soul ſeeing the Remedy, and the Diſeaſe at one time; by the Excellency of the Remedy diſcovered is drawn, and by the Sight of the loathſomneſs of Sin, and its Danger, is compell'd and neceſſitated to fly to Chriſt. The Perſwaſions of the Security of the City of Refuge, and the Sound of the Avenger of Blood at the Heels, did cauſe the Soul to fly thereto with all ſpeed. The Angels taking *Lot* by the Hand out of *Sodom*, and the Report of the diſmal Fire to come down, made him linger no longer; tho' afore the Angels took him by the Hand, the terrible Report could not make him ſtir a Foot. Hence it is, that it's true what's alledged, That a Soul muſt ſee its need of Chriſt, before it can fly to Chriſt; and muſt be convinced of its Sinfulneſs and Miſery, before it can ſee its need of Chriſt; and this by the Law too. The Soul muſt be drawn by the Father, and drawn with the Cords of Grace; and in a ſenſe driven by the Law too; but yet the State is changed by Chriſt's actual uniting himſelf to the Soul in Order of Nature, before any of this can be done; though all theſe Things be at the ſame Time in the Soul.

Thus I have discover'd my Judgment in this Matter, according to the present Light I have in a Controversy, which has made so much Noise in the World. If any be otherwise minded, I should be glad (if in the Spirit of Meekness) they would give me better Information. I confess I am very jealous of giving way to such Principles, as may suppose any Spiritual Life in the Soul, before reigning Grace comes; whilst the Soul is in a State of Nature, and dead in Trespasses and Sins. And for the further clearing of my Mind in this Matter, I shall propose some Objections.

Obj. 1. Does not God always lay hold on a Soul by his Grace, when the Soul is then in a natural State, under the Terrors and Convictions of the Law.

Ref. I do think in the Dispensation of his Grace, since the Recovery from the *Romish Apostacy*, he has often Times followed that Method, (tho' not always;) suitable to the Preaching of his Servants, that had not, nor have yet rub'd off all Darkness of *Antichristianism*. But 'tis clear from his Word, a Day will come, wherein he will very much vary from that Method; and seize ignorant and secure Sinners, by his Grace, in a Moment, in the Heighth of their Ignorance and Security, for to honour the Excellency of the Power of his Sovereign Grace, as he did *Zacheus*, *Paul*, and others, *Isa.* lxvi. 8.

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The ſudden Converſion of ſo many Jews under *Peter's* Sermon, and their being added to the Church the ſelf ſame Day, was but a transfigur'd Glory of that which ſhall be upon Converſion, when this Propheſy comes to be fully accompliſhed.

Obj. 2. What Reaſons can be aſſign'd for that Method of his, to take up Sinners by his Grace, when ſunk almoſt to the Pit of Deſpair, by the Terrors of the Law?

Reſ. He gives no Account of his Matters: But no doubt, his Reaſons were, ſome way or other, for the advancing and endearing of his glorious Grace. A Ship that has eſcaped the Storm, prizes the Harbour the more. One that has eſcap'd the Chains of Captivity ſets a higher eſteem on the Princely Palace. Beſides, under deſpair, the Enmity of the corrupt Part will fight moſt againſt Grace; and the greater the Enmity is, that then is ſtiring in the Soul, in the Moment of the Conqueſt of Grace, renders the Victory of Grace the more illuſtrious; beſide many other Reaſons.

Obj. 3. But is not the Soul, with ſuch Convictions, prepared to fly to Chriſt?

Reſ. I do not know what is meant by this Word (prepare) if it be meant, that the Soul, by ſuch Convictions, is made more able and willing to receive Grace, when it comes, I utterly deny it. But I ſhall not much

contend, if there be meant ſome other Preparation, as when the Remedy hath taken hold, that antecedent Sight of Sickneſs may contribute then to the Soul, ſeeing its abſolute need of the Remedy. But here I muſt alſo add, That the Conviction of Sin and Miſery, that comes in with the ſaving Manifeſtation of the Remedy, out-does the former, as the Light of the Sun the Light of the Stars; and as the Stars diſappear when the Sun ariſes; ſo theſe antecedent legal Convictions probably may be ſwallowed up in the latter ſaving Convictions. Yet I ſhall not much diſpute this Matter, provided a Diſtinction be made between thoſe ſaving Convictions which belong only to the Elect, and that when ſavingly called; and thoſe Convictions that the Reprobates may have, and yet go to Hell. And alſo provided this ſort of Repentance or any other, be not made the Conditions of Juſtification. To ſum up all; I think this is ſufficient to prove, that in a believing Look to a Crucified Jeſus, there comes in a far greater Light from the Law itſelf, to diſcover Man's Sinfulneſs and Miſery. And thus from the Arguments that have been drawn from Compariſon, and from the Spirituality of the Law exerted in the Conſcience, in and by the Light of reigning Grace, this great Truth hath been confirmed. That the only Glaſs to have a full and thorough Sight of Sin in, is the Glaſs

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of a Crucified Jeſus. I ſhall now make ſome improvement thereof.

I. Let it be for a Uſe of Exhortation to Saints.

1. To value the Death and Satisfaction of Chriſt.

2. To converſe with it, and improve it.

1. Set a high Eſteem on the Death of Chriſt. Give it its due Honour and Value; for in honouring the Undertakings of Chriſt, you honour him; and *in honouring him, you honour the Father alſo*, Joh. v. 23. The contrary is to deſpiſe, and tread under Foot the Blood of the everlaſting Covenant: Have a care therefore of thoſe Things that ſhall make you have ſlighting Thoughts of the Righteouſneſs of Chriſt.

That, that makes us ſlight the Righteouſneſs of Chriſt in our Conſciences, is the want of a due Conviction of Sin; and that ariſes, as has been ſhewn, from the not abiding in the conſtant Views of this Righteouſneſs. The more we look by Faith to the Blood of Chriſt, the more tender Conſcienc'd we are in point of Sinning, and the more Notice we take of the leaſt Sin, the ſooner are we convinc'd and brought under guilt; and the more we are convinc'd of Sin, the more cauſe we ſee to fly to, and value this Righteouſneſs; when we come

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to ſee that our beſt Thoughts are mixt with Sin and Imperfections, and are under the guilt and ſenſe thereof; we then ſee a neceſſity of making conſtant uſe of it, and therefore conſtantly to admire and eſteem this Righteouſneſs. We always practically diſ-eſteem the Righteouſneſs of Chriſt, when we entertain favourable thoughts of Sin. Theſe following bad Principles have a ſtrong tendency to leſſen Sin, and depretiate the Blood of Chriſt in the Conſcience.

Firſt, When we judge that the perfect law of God is not a rule for the walk of Believers. That will make Sin to appear no Sin; for we may be ſoon tempted to conclude, if we be under no Law, we may live as we liſt, and our Tranſgreſſions be no Evils: For, where there is no Law, there is no Tranſgreſſion.

Secondly, This is a bad Principle, and an Enemy to the Righteouſneſs of Chriſt; that we are to expect the greateſt Bleſſings upon our degrees of Obedience, tho' they be Sinful and Imperfect; for thereby the Soul will be tempted to value its own Obedience above the obedience of Chriſt, and to eſteem its own Performances beyond the Death and Satisfaction of the Lord Jeſus. For when the Soul is perſwaded that it muſt be beholden to its own ſincere Obedience for all the Bleſſings of the Covenant; it ſees no ſuch need to be beholden

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to the active and passive Obedience of Christ, and consequently not so much to value it. A proud Heart will take the least occasion to over-look his God-like Righteousness, that it might glory in its own; (I appeal to your Experiences, O Believers, if you don't find much of this in your Hearts:) Sin and Imperfection also must needs be slighted, when the Conscience is possest of this; that sinful and imperfect Obedience may be the Condition of these invaluable spiritual Blessings.

A third Principle like to this is: That God accepts the Will for the Deed; whereas we and our Performances are *accepted only in the beloved*, Ephes. i. 6. It was a Prophesy of Gospel-days, *That Believers and their Duties should find acceptance on God's Altar*, Isa. lx. 7. It was by Faith that look'd to another for Acceptance, that *Abel offered to God a more acceptable Sacrifice than Cain*, Heb. xi. 4. God is so far from accepting the Will for the Deed, that he accepts neither Will nor Deed, but in *Christ Jesus*. 'Tis mistakenly founded on Rom. vii. 15, 18, 19, 21. Those places only tell you, what inherent Holiness is, as opposed by inherent Pollution, and not how or where this inherent Holiness is accepted: If Preachers had spiritually and truly understood the two first Verses of the 8th Chapter, they would have been taught, that the acceptance of their Holiness,

Holineſs is only in another, and the Law of their Spirit of life in him, which as oppoſed to the law of Sin and Death in us, is the alone Ground, with its relation to the Perſon and Prieſthood of Jeſus Chriſt, that our imperfect Holineſs is accepted by a moſt pure and holy God. Therefore I take it to be a horrible Principle, and adapted to make People truſt in themſelves, that God accepts of their willingneſs to Obey, inſtead of Obedience. When once a Soul is perſuaded that acceptance with God depends on his own Will, it ſwells up that poor Soul to glory in itſelf, and to deſpiſe the Righteouſneſs of Chriſt, in which alone we and our deeds are accepted, and has a tendency to overthrow our living unto Righteouſneſs; if ſo be ſome good wiſhes of ours may not only paſs inſtead of Obedience, but purchaſe the favour of God for us.

A fourth Principle that makes Believers think Sin harmleſs, and ſlight the Righteouſneſs of Chriſt, is this; that Believers being compleatly Juſtified in the firſt Act of Saving Faith, need not put forth after acts for Juſtification; but that they may pacify Conſcience with this; that they find, by certain marks and ſigns, that they are God's Children; and, as ſuch, may conclude, their Sins are the ſpots of God's Children: and therefore they need be no further concerned about them. This undeniably is

true,

true, that Juſtification is compleated at firſt; but then, the ſenſe of it in our Conſciences, is not ſo compleated; and 'tis required of us, that we plead this Diſcharge, or Juſtification at God's Bar alway; and that we oppoſe this juſtifying Righteouſneſs to all the Accuſations of Law and Satan in the Conſcience. Hence it is, that it is our Buſineſs every moment to believe Juſtification, that we may *keep the Conſcience clean, and purged from dead Works*, Heb. ix. 13. whereby we ſee an abſolute neceſſity of having conſtant recourſe continually to the Righteouſneſs of Jeſus; and ſo be obliged to ſet an high eſteem and value upon it.

The Fifth Reaſon why our Spiritual Affections are cooled to the Righteouſneſs of Chriſt, is; becauſe we do not ſee its brightneſs and excellency. We are not convinc'd, and perſuaded in our Conſciences, that it is a compleat and perfect Righteouſneſs, of an Infinite, Eternal, and Unchangeable Value, Virtue and Dignity: Becauſe we do not believe and ſee the ineſtimable excellency of this God like Righteouſneſs, Man's Teaching, beſides corrupt fleſhly Wiſdom has been perſuading us, that our Act of Application, is the ſame with God's Act of Imputation, or at leaſt that our Act is greater for our Advantage than God's, as being caſually influential into God's Act of Imputation? hence it is, that we have

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ſuch a practical diſ-eſteem of it. Men cannot bear we ſhould exalt this Righteouſneſs in Expreſſions becoming his Excellency and Glory, though they be Spiritual ones. They, as Satan's Inſtruments, would darken this Grace of God; and Satan well knows, if he can keep us off from a Heavenly Communion with this Righteouſneſs which is at God's Right Hand, where Chriſt is; he then ſhall not only rob us of our Comforts, but hinder us in our Holy Walk. He knows this well enough, that nothing carries on the Work of Sanctification, as Juſtifying Faith in continual exerciſe.

The Sixth Reaſon why we do ſo practically ſlight the Righteouſneſs of Chriſt, is this; That we have very mean thoughts of God's Act of Imputation. We do not ſtedfaſtly believe that his Righteouſneſs is ſo made ours, as the Word of God expreſſes it. We think it is the Righteouſneſs of another wholly without us; and, through Pride of Heart, we muſt have ſomething ſenſibly of our own to commend us. If our own Grace be the Hand that holds this Shield, we glory more in the Hand, than the Shield that covers us. We are apt to think this Righteouſneſs is gone to Heaven; and it is too great a ſelf emptying to have recourſe thither to it continually. And we are apt to think in our Conſciences, that we muſt ſubſtitute our own Righteouſneſs as *Vice-roy*, in its Room on Earth, to procure all

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ſenſe of Favour, and Peace of Conſcience. We deal with our own Righteouſneſs, as *Pharaoh* dealt with *Joſeph*, who ſet him over all the Land, though under himſelf; and when the People cried to *Pharaoh*, he ſent them to *Joſeph*. So we are apt to ſend our Conſciences to our own Righteouſneſs for every thing, as the Vice-gerent of the Righteouſneſs of God which is by Faith. All this while we allow the Righteouſneſs of Chriſt to poſſeſs the Throne, only there it ſhall ſit neglected. Ah! but this is a Complementing way to dethrone imputed Righteouſneſs; and, as of old, cry, Hail Maſter; kiſs, and betray it.

And, Seventhly. This alſo has a Tendency to create a light eſteem of imputed Righteouſneſs; even our ſlowneſs of heart to believe the great and glorious Priviledges of the Saints as veſted with it. The Scripture ſays, *They are all fair, glorious, without ſpot or wrinkle*, Cant. iv. 7. *or Blemiſh, or any ſuch Thing*, Epheſ. v. 27. *And without Fault before the Throne*, Rev. xiv. 5. — i. 6. (as wrapt round with this infinite Righteouſneſs) ſo they are ſaid to be made *Kings and Prieſts*; *Called Heirs of God, and Joint-Heirs with Jeſus Chriſt*, &c. Rom. viii. 17. With unſpeakable other Privileges, as they are made perfect thro' the comelineſs of the Righteouſneſs of Jeſus. When Souls have ſome glimpſe of this by Faith, How do they value and admire

this Righteousness? How do they renounce all Self, yea the best of Self, that they may be *found cloathed with it*? Phil. iii. 8. and they count every thing but dross, and Dogs-meat in comparison of it: But when through the darkness of Unbelief, they cannot see into these Glorious Privileges, then they have not that value for the Blood of Christ as afore. A View by Faith of these transcendant Privileges is so far from tempting the Soul to looseness, that nothing does more constrain the Soul to a Holy Walk. Satan is not ignorant of this, when he stirs up the Tongues and Pens of Men, that are Drunk with their own carnal Wisdom, to vilify and ridicule those Privileges belonging to Believers, that result from the Imputation of this God-like Righteousness; yet they cannot out-do Satan by his private Suggestions to the Soul; and when he can thereby prevail with the Conscience to be shy of those Blessings that the Word of God declares belong to them, whose Sins are covered; he soon prevails with them to despise the precious Blood of the Lamb of God. Because of the aforementioned things and others, the Soul, under the cleerest notions of imputed Righteousness, comes to loath this Spiritual Manna, to cry out, *What must we have nothing but this light Bread*? And so value the Onions and Garlick, and the Flesh-

pots

pots of *Egypt* beyond it: But oh Believers! Suffer me to renew my Exhortations to you.

Have a care of a practical undervaluing of the Death and Blood of Christ, That you may do so, take heed of entertaining in your Consciences those dark and destructive Maxims as have been mentioned, whether they come in from the Pulpit, Press, or private Discourses, or Satan's private Suggestions.

Exh. II. Always look, and always lean upon that Righteousness, which *is above at God's right Hand, where Christ is*, Colos. iii. 1. *If ye then be risen with Christ, seek those Things which are above, where Christ sitteth at the right Hand of God.* Vers. 2. *Set your Affections on Things above, and not on Things on the Earth.* Be like *the Merchants-ship, that brings her Food from far*, Prov. xxxi. 14. Thus let your Conversation be in Heaven, beholding and putting on this Righteousness every Moment of the Day: Dwell in the light of this shining Righteousness, that you may see your Self and Sin more thoroughly; and stand upon your Watch against every Sin of a Thought, and the least act of Unbelief; that you may still rise higher and higher in your esteem of, and application to that Righteousness of the Son of God. Look unto a Crucified Jesus, that you might hate, and loath, and be sick of Sin, and so love the Blood of

Jeſus. — And now a word of Exhortation to poor Sinners.

Oh you poor miſerable Wretches! ſuffer you alſo a Word of Exhortation. I exhort you, the vileſt of you, to look unto a Crucified Jeſus, lifted upon the Bloody Croſs, as the Serpent was lifted up by *Moſes* in the Wilderneſs. I ſay look unto him, by ſerious Conſideration, that you may be convinced of your odious Pollution, and deſperate Miſery. Behold your own foul Face in that Glaſs, and read the Hell your Sins deſerve in that Book. Look to a bleeding *Jeſus*, *O blind! that ye may ſee*, Iſa. xlii. 18. Hear the Story of Eternal Love in his wounded ſides, that ye may hear. A Jeſus lifted upon the Croſs *is given for a light to the Gentiles*, Iſa. xlii. 18. —xlix. 6. Even to the worſt of Sinners, *to open their blind Eyes*. And 'tis he thus *lifted up, that draws all Men unto him*, John xii. 32. Sinners, I beſpeak you, under four ranks, to look to him whom Iniquities have pierced and wounded.

Firſt, You Sinners, that are horribly debauch'd, and yet ſecure; conſider, 1. Whether the Story of Jeſus, as recorded in the Bible, and as Preach'd in the World, be true or not? 2. Whether this doth not concern the vileſt of Sinners? 3. Whether it doth not concern you as ſuch? And let this

this awaken your Attentions to consider what's ſpoken concerning this Lamb of God being made an Offering for Sin: Thus let me ſummon your Attention; and whilſt you attend, who knows but a ſupernatural Light may break in upon your dark Conſciences, to diſcover to you your Diſeaſe and Remedy together; Or, at leaſt, it may awaken the Law of God in your Conſciences. For this is found to be experimentally true in Preaching; that the Exaltation of a Crucified Jeſus puts a Soul under more legal awakenings, than the Thunderings of the Law does.

II. You vile debauch'd Sinners, that have frequent gripes of Conſcience; let me Exhort you alſo to look out for a thorough Conviction of your State, Peace of Conſcience, and Power againſt your Corruptions, from a believing view of a Crucified Jeſus. The reaſon why you return, as Dogs to your Vomit of Filthineſs, after ſo many Convictions, is, becauſe your Convictions have not not been thorough. That they may be ſo, behold your odious Sins in the Glaſs of this great Sacrifice of Atonement. Look unto him that Sin has bruiſed; and then you'll mourn for, loath, and forſake your Iniquities, and never rightly before. Your Corruptions will be ſtill too mighty for you, unleſs you ſubdue them in that Blood that

cleanſes from all Sin. Sin is rightly to be ſlain on the ſlain Lamb of God.

III. And you Self-juſtitiaries; who have quite choak'd your Conſciences with your own doings; hear you alſo the Voice of the Son of God. *Hearken you ſtout-hearted that are far from Righteouſneſs*, and behold a *crucified Jeſus, bringing his Righteouſneſs near*, Iſa. xlvi. 12. Compare your Righteouſneſs, and your Works with the Righteouſneſs of Jeſus, and by the Spirit of Jeſus; and you'll quickly ſee *they will not profit you*, Iſa. lvii. 12. and apprehend your own to be but Droſs and Dung. Weigh them together in the Ballance of the Sanctuary, and you'll find your own altogether lighter than Vanity. If you take a view of the excellency of his Righteouſneſs, you'll ſoon ſee your ſelf, as well as your Sin, to be Odious and Abominable. Were ever your Works and Deeds in Heaven, in the Boſom of the Father? but Jeſus has been there. Did they ever come down from Heaven? But Jeſus came from thence. Are they Innocent and Perfect? But Jeſus was Holy, Harmleſs, and Undefiled, and ſo was his Death and Obedience. Are they Infinite, Eternal, Unchangeable? but the Redeemer is ſo in his Obedience and Sufferings. Did your good Heart, your Good-works, your Good-deeds (as you call them) ever

ever bear the weight of Divine Vengeance? Did they Suffer? Did they Bleed? Did they Die? Or were they nailed to the Cross? Did they make full Attonement and Satisfaction? But Jesus has done and suffered all these. And yet will you offer to put up your own good Meanings, and good Deeds, in the room of Christ, and his Righteousness, to obtain for you eternal Glory, Acceptance, Peace of Conscience, and Evangelical Holiness. If you look unto a Crucified Jesus, and if God help you to look aright, you will see your best of Doings to be but filthy Rags, your own Covering too narrow for you; your State, though white-wash'd, yet still polluted; and you have inward Rottenness, for all your outward Paint.

IV. Hear me also, you Sinners, that are still working for Life, yet cannot quiet your Consciences; yet place still your Hopes upon your own Works and Inventions; who, as fast as Convictions grieve your Consciences, stifle all, by finding *your Life by your own Doings*, Isa. lvii. 10. Ah! let me tell you, 'tis in vain to quiet Conscience with any Thing short of the Righteousness of Christ. No other Salve can heal the Burning Wounds thereof, but the Blood of God; and if you mix any Thing of your own with that Salve, it will not stick to the Wound; if you should make a shift to stick it here, it

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will certainly drop off, as ſoon as you enter Eternity. I know this is the Stumbling-Block in your Way; you would have a full Conviction before you look to Chriſt. But the Way of the Goſpel is to look to Chriſt, for a full, ſaving, and thorough Conviction of Sin, as has been already proved. If you are reſolved never to eye Chriſt till you are fully convinc'd of Sin firſt; you may ſtick there and periſh, and never ſee Sin as you would, till you ſee Sin in Hell on yourſelves, through the Glaſs of Divine Vengeance, as your eternal Wrack and Torture. But if you would have a right Sight of Sin, ſee Sin appearing on a dying ſatisfying Jeſus. I ſpeak to you all in the Language of the Goſpel; Come as you are, poor, vile, periſhing Sinners to Chriſt, to behold him dying for Sinners as ſuch. 'Tis certain, when he died for Sinners, he conſidered them only in the Heighth of their Rebellion, to encourage Sinners, as Sinners, to come unto him. Whilſt he bore our Sorrows, did he conſider our Obedience or Honour, we ſhould bring him here? No; Did he conſider Sinners as glorifying him in Heaven? No; in the Heighth of his Sufferings for them, he conſidered them in the Heighth of their Rebellion, *Rom.* v. 8. *But God commendeth his Love towards us, that while we were yet Sinners Chriſt died for us.* There is an eminent Inſtance of it in

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the 2d of the *Acts*: 'Tis conceived moſt of them converted then, were ſome way or other concern'd in his Murder. Many of them (as it's thought) were amongſt them, which cryed, *Crucify him, Crucify him*, and ſtirred up the Romiſh Magiſtrates to the greateſt Rage. Some of them ſpat on him, ſome blaſphemed him and mock'd him. And yet all this while he was Suffering for them, while he ſaw their Fury, heard their Blaſphemy, felt their Cruelty: He was then atoning for their Cruelty and Blaſphemy; He cryed out, *Father forgive them, they know not what they do*, Luke xxiii. 34. And as an Effect of that Prayer, Thoſe were afterwards converted. Suppoſe, you, O Sinners, had been among them when they had been *pricked in their Conſciences*; You might perhaps have heard them cry out; Ah, wretch as I am! Did he ſuffer for mine Iniquities in ſmiting him? And another; Did he ſatisfy for my Blaſphemy that moment I was Blaſpheming him? What a filthy Wretch was I? And a third; Did he make Atonement for my Perſecutions then, when I was actually Perſecuting of him, crying *Crucify him, Crucify him*, &c.

But ſuppoſe again, Poor Sinners, if you had all liv'd in that Day, and ſtood about the Croſs, and ſhook your Heads and Revil'd him, and had cryed out with the incenſed

cenſed Rabble: There hangs a Blaſphemer, a licentious *Antinomian*; and then would have inſulted over him with their blaſphemous Language; You with your great Faith there, where is your Faith now? come down from the Croſs, if your Faith be ſo great. And whilſt you had been acting thus; ſuppoſe one that you would have credited, had come and diſcours'd you thus, Do you know who it is that ſuffers here? whom it is that you thus revile and taunt over? 'Tis the beloved Son of the Father; the great *Emanuel*; the Saviour of Sinners; the Prince of Life that there ſuffers, and that you thus deride? Would nothing (think you) have made you hold your Tongues with Confuſion, and draw back with Shame. But ſuppoſe he ſhould have gone on, and ſaid: *'Tis for the Sins of the Enemies and Rebels, yea, for the very Blaſphemy of this blaſphemous Rabble, that he now ſuffers all theſe Things.* Imagine you how this would have aſtoniſhed you, and made you loath Sin and Blaſphemy, as much as you was taken with it before. But ſuppoſe he ſhould have added to every one of you in particular, *It is for thee; yea, it is thy Sorrows that he bare; 'Tis for thy Tranſgreſſions he is thus wounded; 'tis for thine Iniquities he is thus bruiſed: He is now bearing the Vengeance due to thy Cruelty, whilſt thou art acting it:*

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His Love and Pity to thee are such, that he is now satisfying his Father's Justice for thy wicked Speeches, whilst thou art pouring them out before him. You may suppose how this, laid home by the Spirit, would have melted each of you down, and made you have abhorr'd your selves and Sin in Dust and Ashes; even in Tears and confusion of Face. It would have made each of you cry out, *What, for me! What, suffer for me! What for such a Rebel as I! What, suffer for me, who have such a Hand in his Sufferings!* Here is Love indeed! Here's sounding of Bowels to Purpose! Oh, my Sin! That detested Thing! What a Monster art thou! O Sins, how do I loath you! How do I abhor myself in Dust in Ashes! Though you did not live then, yet you may still take a turn by Faith about the bloody Cross, and present by Faith to your Soul the same cruel Tragedy acted over again. Call back by Faith his Sufferings of almost seventeen hundred Years ago, to the time present. Meditate on the Lord of Glory hanged upon the Tree, bearing all the Weight of that Vengeance as has been afore-mentioned. Then let thy Conscience ask the Question, What was it for? And let it receive this Answer, It was for Sin, but not for his own, but for the Sin of others. Then let thy Conscience, O Sinner enquire, Who was it for? And

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be thus Answered again; It was for the worst and vilest of Sinners. And then reflect upon thy Self, and say in thine Heart, If for the worst and vilest of Sinners; I can be but the worst and vilest; then why not for me? I must accept of his Death and Satisfaction, as freely offered, or else be damn'd for ever. Then why may not I in the strength of Christ venture my Soul on his Death and Obedience? If there be no other way of Salvation; where then shall I go but to a Crucified Jesus? Is this the Effect of boundless love to the vilest of Enemies? I am not worse than the vilest, and why not to me? Was this great Satisfaction so compleatly paid for the worst of Sinners? And is it now so freely offered to the worst of Sinners? And as such are they commanded to accept of it in the All-sufficiency of the Power coming down from Christ? I can be no more than the worst and most impotent of Sinners; then why may not I in his Strength lay hold on this offered Grace, if offered so infinitely free to Sinners, as Sinners, that have not the least Farthing to pay to entitle them to it; then I that am so miserable, poor and naked; why may not I accept of it? I must Accept, or Reject; and shall I Reject the only Remedy so freely offered? And farther, Poor Sinner, if the Spirit shall give thee to see thy Sin in particular laid

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on this Crucified Jesus: How will it make thee loath and forsake thy particular Sins? It is a great Mistake to think or assert, that the vilest of Sinners being made to believe with the Faith of God's Elect, that their Sins are laid on Christ, it will encourage them to go on in Sin. That notorious Sinner, mentioned in the 7th of *Luke*, is an undeniable Instance to the contrary: She was a notorious Sinner, a most filthy Wretch; and as such, made to receive Free Grace. The Scripture says, *She wept, and did much, because she loved much*: And, *she loved much, because much was forgiven her.* Thou shalt be help'd in thy Conscience really to say, Is this! O, is this the havock my Sins have made on the Innocent Lord of Glory? Was it for Sins he was thus Wounded; For my Blasphemy? For my Drunkenness? For my Swearing? For my Sabbath-breaking? Were these Sins of mine that lay so heavy on a Dying Jesus? O, then farewel loathed and detested Sin! Farewel Drunkenness; farewel Sabbath-breaking; farewel Vanity, and all the rest of my bitter Morsels that I used to rowl with Pleasure under my Tongue. *Poor Sinners!* Ah, *poor miserable Sinners!* Let me invite you in my Master's Name; in the Woeing Language of my Dying Lord; in the Rhetorick of his Precious and Godlike Blood. Go by Faith to the Cross; behold the Lord of Heaven slain for Sin; and look on the boundless Bowels of Pity sounding through

his wounded Sides! Behold Eternal and Distinguishing Love and Grace, begging thee, thou vilest of Sinners to accept of it! Electing Love in the Language of Blood and Death, and dying Groans, intreating of Rebels to believe that in those pierced Hands and Feet, God is Reconciled to them; and so to believe on, until they feel their Enmity melt away, and so to submit to Free, Rich, Glorious Grace Reigning thro' that Righteousness, tinctur'd with his own Blood, flowing through those bleeding Sides; 'till they feel they are overcome by Grace; and that because of its Infinite Fulness and Freeness. Is there any Swearer, Curser, or Sabbath-breaker here? Come and behold a Dying Jesus. Come stand under the Cross, and see the Dimensions of Love to Sinners in his Death. View what fulness of Pardoning Grace by him is purchased. And behold the cruel and cursed Nature of Sin, in what it did unto him when it met upon him on the Tree.

Now I leave what has been said to the Blessing of the Lord, though I never see your Faces more: A Testimony has been born for the Lord Jesus. Whether you look on him, or whether you forbear, *A Crucified Jesus has been evidently set forth among you*, Gal. iii. 1. And if you despise Jesus the Crucified Son of God, and trample his precious Blood of the Covenant under Foot: It must be said to you, as it was to them of old: *Behold, ye Despisers and Wonder and Perish*, Acts xiii. 41.

A SER-

A

SERMON

PREACHED at the

FUNERAL

OF

Mr. JOHN BIGG.

To which is added,

Another SERMON upon the same Subject.

ALSO,

A NARRATIVE of Mr. *BIGG's* Conversion, &c.

A

MEMOIR

OF THE

FUNERAL

OF

Mr. JOHN RIGG.

TO THE
READER.

INstead of an Epistle Dedicatory, I shall only briefly acquaint thee with the Reasons that induced me to Print these Sermons: And why they came forth so long after they were Preached. I have sometimes ceased to be a Friend to the Press and never intended to Print them at all, though often put upon to do it: But the Lord, the Redeemer, whose Blessing and Power made Clay and Spittle to open the Eyes of the Blind, was pleased to own these so, as to make them of great Use to several. Their Entreaty, with divers others, prevailed with the Widdow of the Deceased, to importune me further, so that her Importunity join'd with theirs, obtained upon me, at least to redeem (when I could) now and then a little time from the great Work of Christ, that is upon my Hands,

Hands, to set them in order, and so venture them into the World. There fell in also another cogent Motive, viz. *The Consideration of the false and lying Stories scattered through City and Country concerning me and the Doctrines I Preach, made me willing to let all know (if they please to read) what those Doctrines are, and so they may make a better Judgment afterwards. And I do assure thee these Sermons contain the chief Substance of what I preached here in the Country: Therefore I have made some Additions hereunto, and Alterations suitable to my main Scope in Preaching this Year past. Had the Men of the World only cast Dirt, it would have been more tolerable. Better could not have been expected from them, but to act according to their Nature. But this has been piercing, that the Truths of Jesus have been wounded in the House of Friends. Here a sufficient Occasion is given for a pathetick Lamentation*; But tell it not in *Gath*, and publish it not in *Askelon*, &c. *Whatever Blows some aim at one another, they all fall upon their holy Profession, whilst a too eager Vindication is pursued of our good Names and Reputation from undue and unjust Calumnies*

lumnies, The Name of Jesus and his Gospel may be exposed to a greater Reproach. This made me choose to lie still with a Gag in my Mouth, whilst I was, and am still cloathed with Sambanettoes, *than use the Methods I might to assert my wronged Innocency, leaving it to God, the Judge of all, to vindicate his Name and Gospel in his due time, and in his own way (which I am certain he will.) And as for me, let my Name lie in the Dust, provided it may make for the Honour of Christ, and the Furtherance of his Gospel. I am endeavouring to learn this Lesson, to* rejoice in Reproaches (*from whatever Tongues they come*) *as well as in* Infirmities for Christ's Sake; *and I would press after that meek Spirit of the Gospel; that* being defamed to intreat, *viz. To intreat Christ on the Behalf of my Defamers, and entreat them in the Bowels of Mercy to lay aside their Enmity against the Lord Jesus his Truth and Ways.*

Reader, I shall add no more, but commend thee to God and the Word of his Grace, which is not only able to translate thee out of Darkness into the Kingdom of his dear Son; but also build thee up there-

in

in, and give thee an Inheritance among them that are Sanctified. And now the God of Peace, that brought again from the Dead our Lord Jesus, that great Shepherd of the Sheep, through the Blood of the everlasting Covenant, make thee perfect in every good Work to do his Will, working in thee that, that is well pleasing in his Sight, through Jesus Christ, to whom be be Glory for ever and ever. *Amen.*

A

SERMON, &c.

1 Cor. xv. 55, 56, 57.

55. *O Death, where is thy Sting? O Grave where is thy Victory?* 56. *The Sting of Death is Sin; and the Strength of Sin is the Law,* 57. *But Thanks be to God, which giveth us the Victory through our Lord Jesus Christ.*

OUR Great Apostle in this Epistle of his, having answered several Cases of Conscience to the Church at *Corinth*, in this Chapter, refutes that dangerous Error, that denied the Resurrection of the Dead.

He founds his Argument for the overthrow of the Error, and the Establishing the contrary Truth, chiefly upon the Resurrection of a buried Jesus. Having prosecuted this from *v.* 12. with the Intermixture of other Mediums; and also exhortatory Inferences to *v.* 35. he there states the Adversary's Objection in these Words, *With what Body do they come again?*

This Objection he answers (having rebuked the Objector with the Title of a

Fool, *v.* 36.) from the Nature of Grain thrown by the Sower into the Ground, rising into a Crop of beautiful Corn, pleasant to the Eye and useful for Food: Further, shewing and explaining the difference between human Bodies and the Flesh of Beasts, Birds and Fish, and the difference of their Glory from the Terrestrial and Cœlestial Bodies, even the difference between Cœlestial Bodies themselves in Glory.

Having managed this, from *v.* 36, to 42. he there applies it to the case in hand, shewing in *v* 42, 43, 44. That the Bodies of the Saints are *sown in Corruption but raised in Incorruption. Sown in Dishonour, but raised in Glory*, &c. This he repeats, varying his Phrase, *v.* 53. 54. And draws in this Inference in the Close of the 54th *ver. Death is swallowed up in Victory*; which Inference he confirms in a way of Triumph, in the Words of my Text.

O Death where is thy Sting? &c.

In which words you have the Apostle triumphing in the Person of every dying Believer, wherein are contained these Parts.

1. The Apostles Triumph, in *v.* 55.

2. The Cause of it. *1st.* Laid down negatively, *v.* 56. The Sting of the Believer's Death being pulled out by the abolishing of Sin, which is *Death's Sting*; and the Reign of the Law over him, which is the *Strength of Sin.*

Positively

Positively laid down in ver. 57. *viz.* A Victory being obtained over Death, thro' our Lord Jesus Christ; which the Apostle mentions with Thanksgiving to the Almighty.

In handling these Words, I shall only insist on the Triumph or Ovation in ver. 55. and the rather, because the Prosecution of the Truth that shall arise from that Verse, will reach, and take in, the chief Matter contained in the following Verses.

In these words you have, as was aforementioned, the Believer's Triumph over Death, and that in a twofold Respect. 1. In respect of his Soul; *O Death, where is thy Sting*? 2. In respect of his Body; *O Grave, where is thy Victory*? Without spending further time in opening the Words; they afford us this Doctrinal Observation.

Doct. That every true Believer, in the Moment of his Death, can Triumph over Death and the Grave, both in reference to his Soul and Body.

I shall divide this general Doctrine into two Branches, and speak to each part. The First is this,

That a Believer, in the Moment of his Death, can Triumph over Death, in reference to his Soul.

First (as the Lord shall enable me) I will prove this Truth, and then explain and illustrate it.

For

For Proof, I ſhall only give at preſent you two places of Scripture.

Rev. xiv. 13. *And I heard a Voice from Heaven, ſaying unto me, Write; Bleſſed are the dead which die in the Lord from henceforth: yea ſaith the Spirit, that they may reſt from their Labours; and their Works do follow them.* Where firſt you have the Truth plainly aſſerted, — *Bleſſed are the dead, that die in the Lord*, or in dying in the Lord. 2dly, The Reaſons of it. 1. They reſt from their Labours. 2. Their Works follow them, *i. e.* They will meet with their Prayers and Duties entered on the File, for their review, as an addition to their eternal Delights. 3. You have here inſinuated the Certainty and Importance of this Truth. 1. The Commandment to write, they are weighty things uſually committed to Ink and Paper, and that for duration alſo.—*Littera Scripta manet.* 2. The Commander, the Spirit. I heard a *Voice from Heaven, ſaying write*, &c.

The ſecond place is, *Heb.* iv. 9. *There remaineth therefore Reſt to the People of God.* Their reſt is not in this World, but in another; and they enter upon it in the moment of Death; therefore they have then ground of triumphing.

I ſhall add to theſe the Experiences of Three Worthies. The firſt was *David's*, 2 *Sam.* 23. 5. *Altho' my Houſe be not ſo with God, yet he hath made with me an ever-*

everlasting Covenant, ordered in all things, and sure: For this is all my Salvation and all my Desire; altho' he make it not to grow. David was now on the brink of Eternity, taking a view of the past and present Disorders of his House and Heart, yet rejoyces and triumphs in the view of the Covenant of Grace, and his Interest in it, and the influence it had on the Eternity he was entring into. The second was that of faithful *Stephen*, that glorious Proto-Martyr; who when the Stones that dashed out his Brains and Life, flew about his Ears, cryed out triumphantly, *Lord Jesus, receive my Spirit.* Acts vii. 59.

The last I shall mention, is the Experience of the blessed Apostle *Paul*, Phil. i. 23. *For I am in a straight betwixt two, having a desire to depart, and to be with Christ, which is far better.* But very pat and pertinent to the purpose, 2 *Cor.* v. 1. &c. He being harrassed with Labours, Perils and Sufferings, at the apprehension of the time of his departure being at hand, triumphs thus, ver. 1. *For we know that if our earthly House of this Tabernacle were dissolved, we have a Building of God, an House not made with Hands, eternal in the Heavens.*

Having thus, from the Holy Scripture of Truth, proved the Doctrine, I shall proceed to the Explication of it.

'Tis undeniable, That Contraries do the better illustrate one another, as black Spots make a white Skin shine the brighter, and a Black-a-Moor is a Foil to set off an *European*: Therefore I shall illustrate this Truth, by another Contrary, that I might the more emphatically explain it; which is this: The triumph of Death over an Unbeliever, and thus lay down the Doctrine to be explained.

Death in Death triumphs over the Unbeliever, and the Believer triumphs over Death in dying.

I shall begin with the first Branch, *viz.* Death in Death triumphs over the Unbeliever; and (as the Spirit of the Lord shall assist me) shew you in what respects.

1. Death triumphs over the Unbeliever's sensual Pleasures. Where are now (says Death) your vain Pleasures that you wantonly rolled yourself in, in your life time? What are became of those jolly, merry, frolicksome hours, that you lavish'd away with your frothy Companions? Where are now your drunken Cups and Glasses, and your riotous Feasts, with which you so often drowned and glutted your sensual Appetite? What do they profit you now? What pleasure do you find now from your former repeated acts of Lust and Beastliness? What relish now from those brutish tickling of sinful Delights? What does all your vain Merriment avail you now? What Fruit have you from those Things, that formerly you reckoned

reckoned your Heaven and Happiness? Instead of Pleasures, you now shall have your belly-full of everlasting Torments. Now your merry Moments are turn'd into an eternity of Sorrows. Now, instead of swimming in Wine, and luxuriously feeding on Dainties, you shall Swim, World without End, in fiery Streams of burning Brimstone. You shall drink your Tears, and feed on your own torture'd Flesh in endless and never-ceasing Misery. Now, the flame of your Lust is succeeded by a hotter flame, even the Flame of Divine Vengeance. Now, instead of your frothy Spirit and vain Laughter, you shall have enough of howling, weeping and gnashing of Teeth. Nay, you shall carry with you all your Lusts and Corruptions to Hell, not to please you, but to pain you. The same Water that the Fish swims in with delight, if heated over the Fire, will be the Fish's torment.

The Sins you acted with pleasure in the World, you shall act the same in great measure in Hell, but to your eternal torturing! You shall there act your Revenges, but wound none with its poison'd Arrows, but your own Soul. You shall there have your covetous Desires enlarged, as wide as the Hell you are in; but it will only be your pain and punishment. Your own Lusts there, shall be the Flames that will scorch you. Come, thou trembling Wretch, will Death say, to the Place of sinning, and the

Place of punishment; and thy very sinning shall be thy punishment. Oh! then will Death insult in the Words of the wise Man, *Whatsoever thy Eyes desired, thou keepest not from them: Thou withheldest not thy Heart from any Joy*, Eccles. ii. 10. And now all will be *Vanity and Vexation of Spirit to thee*, part of *ver.* 11. And also in those Words as are written, *Lu.* xii. 19. *Thou hast long said to thy Soul, Soul, take thine ease, eat, drink and be merry.—But, thou Fool, I am come this Night to require thy Soul of thee*, part of ver. 20. And to add no more, Death will only change the Moods and Tenses in that portion of Holy Writ, *Eccl.* ii. 9. insulting thus; *Thou hast rejoyced, Oh! Young Man, in thy youth; and thy Heart has cheered thee in the days of thy youth; thou hast walked in the ways of thine Heart, and in the sight of thine Eyes; but know thou now, thou trembling Wretch, that for these things, I am sent by the God of Justice, to bring thee into Judgment.*

Consider this, thou voluptuous sensual Wretch, thou Drunkard, thou Belly-slave, thou unclean Beast, thou Blasphemer, thou Swearer, thou Reveller and Persecutor, consider this, and ponder it in thy Heart, thou must 'ere long come upon a Death-bed; this griesly King of Terrors will stare thee in the Face. The Sting, that now at a distance thou seest not, when he comes near thee with open Mouth, thou wilt

then see, and be dismally affrighted at that fatal Parle. Death and thou must meet e'er long, and thou knowest not, but this dismal meeting may be e'er a Week roule about, and how wilt thou like such an horrid greeting, such a black welcome, such terrible language, and bitter insultings as you have heard. How do you relish and savour this being triumphed over in a dying Moment? Oh! consider this, and look out after the Remedy.

2. Death triumphs over the Pride of the Soul. The Pride of the Soul is either a Glorying before God, or a Glorying before Men. As it is a Glorying before God, I shall referre that to speak of under its proper Head, which is to follow. The Soul before Men prides itself in its Endowments, either outward or inward. Death will then thus Glory over their Glory; Where are now your airy Honours, and bubble Dignities? What is become of your State and Grandeur? Where are now your Crowns, O Kings, your Scepters, O Princes; I have tumbled them in the Dust, and my Spade has levelled them with the Earth. Could not your Purple, or your Furrs, your Swords and Maces, and Magistrates, defend you from my Arrest? What signified all your Guards, your Officers and Attendance, who could not protect you from me? What a bustle and fluster have you made? How have you set all in a flame about you, and gaining

waded through blood and slaughter cruelty and oppression, and all manner of villany to attain such a Degree of Honour, and where is it now? My breath has blown it all away. Where is now, O flattering Monarch, that great Conduct, that deep Policy, wherewith you conquered other Nations, and enslaved your own? What could you use none of it to avoid my Attacks? Where is that Imperial Frown, that used to over-awe the gaping, cringing Crowd? I have divested it of all Majesty, and made it now meaner and simpler than the look of an *Ideot*; so says the Wise-man, *A living Dog, is better than a dead Lyon*, Eccl. ix. 4. Thou cunning, admired Politician in thy Neighbourhood; that madest all thy Neighbours tremble at thy fraudulent Wit; that studied it only how to over-reach, cheat, and impoverish; that thoughtest to hook in all to thyself! Why usest thou not some of thy cunningness to deceive me too? Why didst not thou play the Politician with me also? What do all thy Tricks and Artifices now advantage thee? Thou now perceivest that one *event happeneth to the Wise, and to the Fool*, Eccl. ii. 14, 15. *As it happeneth to the Fool, so it happeneth to the Wise*. Go now and try what all thy Wisdom and Cunning will do in Hell! Consider this you that are Great and Honourable on the Earth. You that are cunning to deceive in your Neighbourhood, that admire and flatter yourselves, that you can over-reach your Neighbours in bargaining.

gaining. There will come an hour of Death; that will efface and tarnish all the Glory of your Honours, Dignities, Wisdom and Policies. There is no over-reaching Death. There is no such thing as being too cunning for the Grave. Death will soon tumble down all the Pageantry of your own Dignities and Abilities, that you have set up in your own Conceit. The Fire of God's wrath will soon burn up your Cobweb Policy: *For this your Wisdom is your Folly.* Methinks this should be as cold Water upon all burning Pride, and a check and rebuke to all your glorying, that very few of your Class and Complexion are chosen out to eternal Life. Your very Wisdom, Parts and Dignities for the most part, mark you out for eternal Misery. This is the Sum of what the Apostle Discourses, 1 Cor. i. 26, 27. 28, 29. *For you see your calling, brethren, how that not many wise men after the flesh: not many mighty, not many noble are called*, &c. Read that Portion of the Holy Spirit of Truth, consider it seriously and tremble.

3. Death triumphs over the Riches and Possessions of a Man in such Heart-rending words as these; O where are now, Man, all thy vast Possessions? What signifies thy Heaps of Gold and Silver? Hadst thou amassed together all the Treasures of the *Indies*; they could not bribe me, or buy me off. Eccl. iv. 8. *Thine eye has no*

been satisfied with riches in all thy life time. Now thou must carry none with thee to the Grave. *Naked camest thou out of thy Mother's Womb, and naked shalt thou return thither, Job.* i. 21. Instead of thy many Fields, Farms and Tenements, now thou must be content with so much Ground as thy Body can measure out. Now instead of thy many Bags of Gold and Silver, thou must rest satisfied, to be wrapt up in grotsel Clay. Now farewel gilded Coaches, fair Palaces, splendid and well furnished Rooms, stately Beds, and all other costly Furniture: Now for all the numerous Troop of cringing Attendants, thou shalt be surrounded with an Host of Vermine, and for the very lame End, with the former Attendants, to feed upon thee too. What is become of all thy Glory and Excellency now? 'tis all laid in the Dust. *Job.* xx. 6, 7, 8, 9. *Though thy excellency do mount up to the Heavens, and thy Head reach unto the Clouds, Yet, thou shalt perish for ever, like thine own Dung: they which have seen thee, shall say, where is he? Thou shalt flye away as a Dream, and shalt not be found: Yea, thou shalt be chased away as a Vision of the Night. The Eye also which saw thee, shall see thee no more, neither shall thy place any more behold thee.* and ver. 11. *Thy Bones are full of the Sins of thy Youth, which shall lye down with thee in the Dust.* Thus will Death then triumph.

Consider

Consider this, thou that forgetteſt God in the midſt of thy plenty and abundance, that notwithſtanding thy Pleaſures and Treaſures and great Poſſeſſions, thou muſt enter to Eternity, poor and wretched, miſerable and naked, unleſs thou art cloathed with that Royal Robe of Chriſt's Righteouſneſs. No riches then will ſuffice to enrich thee, *but the Gold tryed in the Fire*, i.e. an intereſt in Jeſus; who was made the perfect Captain of Salvation through ſufferings. No Rayment will then ſo cover thee, as to hinder the Appearance of the ſhame of thy nakedneſs like that white Rayment, viz. the Righteouſneſs of God, which is of Faith. And without that Wedding Garment thou wilt ſtand ſpeechleſs at the Bar of God, and then ſhalt *be bound hand and foot, and caſt into outer darkneſs, where there is weeping and gnaſhing of teeth.* Mat. xxii. 13.

4. Death triumphs over a Man's own Righteouſneſs. Men are apt through the horrid Pride of their Natures, to truſt to their own doings for Salvation; and 'tis but too too common for Sinners in a State of Nature to apply Plaiſters of their own making to the ſmarting Wounds of their Conſciences, and to uſurp Chriſt's Royal Prerogative of ſpeaking Peace to their Souls; whereas, thus ſays the Lord, Iſa. lvii. 19. *I create the Fruit of the Lips Peace; I ſpeak Peace to them, that are*

afar off, viz. in a natural *State*, *and to them that are nigh*, viz. Whom that are made, Eph. ii. 13. *nigh to thy Father by my Blood*. But over all such white-wash'd painted Pharisees, will in shining Death, glory this. Thou Pharisaical Fool, thou refusedst Fire from God's Altar, *viz.* the Lord Jesus, Joh. v. 40. *Thou wouldst not come to him, that thou mightest have Life*; but thou hast *kindled a Fire of thine own*; nay like *Nadab* and *Abihu* hast brought *strange Fire*, Isa. l. 11. *Thou hast compassed thy self about with Sparks. Thou hast walked in the Light of thy Fire, and of the Sparks that thou hast Kindled. This shalt thou have now at God's Hand by my Hand, to lye down in Sorrow.* Thou wast for digging to thy self a way to Heaven; and hast refused the Heb. x. 20. *New and living way*, that the God and Father of Christ had *consecrated*; that is to say the *Flesh of Jesus*, or his *suffering, raised, glorified, human Nature*; and though Isa. lvii. 10. *Thou wast wearied in the greatness of thine own way*; and hast often toyled in vain with thine own Doings and Works of the Law, and could'st not; but in spite of thy Teeth, the Fire of Hell that was in thy Conscience, would be often blazing out, yet *said'st thou not, there is no hope*; but would'st be still hoping for Life from the Dead, unprofitable Works of the Law; *Thus thou didst find*

the Life of thine Hands; therefore thou wast not then grieved; but still didst stifle all thy convictions: But now thou shalt grieve, and eternally grieve without intermission; now thou wilt not be able to stifle thy convictions, but they will rend and tear thy Soul with unspeakable horrors for ever and ever.

Now Psa. xvi. 4. *Thy Sorrows shall be multiplied*, that *didst hasten after other Gods*, and other Idol Righteousnesses. Thou leftest no stone unturned, no way of working unessaied to procure warmth and life to thy Soul, Isa. lvii. 5. *Thou didst enflame thy self with Idols under every Green Tree*, and didst let thy Heart run out for Holiness and Salvation upon every branch of, in it self beautiful Morality. Isa. lvii. 6. *Among the smooth Stones of the Stream was thy Portion, they were thy Lot, even to them thou hast procured a Drink-Offering*, &c. *i. e.* Thou hast set up thy Duties for Saviours, hast trusted in them, and so fallen down and Worshipped them. Isa. lvii. 7. *Upon a lofty and a high Mountain hast thou set thy Bed; Even thither wentest thou up to offer Sacrifice. i. e.* Thou didst confide in thy splendid towring profession, and didst make a God and Saviour thereof, by laying the whole stress of thy Soul upon thy outward Profession, without Faith in Jesus. Isa. lvii. 8. *Behind the Doors also and the Posts hast thou set thy Remembrance*

brance, * *i. e.* And hast set up a Record within thy self for the Goodness of thy Estate from thy Family, and Closet-Prayers; things good in themselves, but become Idols of Indignation, when advanced into the Room, and Throne of the Mediator. Isa. lvii. 8. *Thou hast discovered thy self to others, then to Christ, and art gone up; but thou wouldst not come to Jesus, that thou mightest have Life:* What are now become of thy Doings, thy Works, and thy Righteousness? Isa. lvii. 12. *I will declare thy Righteousness and thy Works: for now they shall not profit thee.* Cry now to thy Morality and Reformation; lift up thy suppliant hands to thy Duties and Profession. Cry aloud to thy Prayers and Tears, thy Convictions and thy Terrors of Conscience. Fall prostrate to thy willings, and to thy wouldings, and thy desires to desire to have thy Sin inwardly mortified under the obstinate refusals of Christ and his Righteousness. And try these thy Idol Saviours whether they will now hear thee. Isa. lvii. 13. *When thou cryest, let thy companies of Saviours deliver thee; but the wind now carries them all away, and vanity takes them.* Hadst thou trusted in the Lord Jesus Christ, thou *shouldest now have,* Isa. lvii. 13. *possessed the Land, and shouldest have inherited his holy Mountain,* even the

* The 12th ver. of this Chapter, is a Key to open the rest of the

everlasting

everlasting Hills in the Highest Heavens. But now thy Mountains of Self-righteousnesses, which thou *wentest up to, to offer Sacrifice, to set thy Bed*, and to *build thy Nests upon*; and, which thou *thoughtest eternally strong*, I thrash *them to dust*, and *my breath blows them away like chaff*. All thy Pharisaical Doings, do now leave thee; and nothing of them goes with thee to Hell, but the unpleasant remembrance thereof to torment thee, that thou wast such a Madman to set up these instead of Christ the only Saviour; as if thy good Duties, good Professions, good Frames, and good Privileges had undertook for thee from Eternity, had obeyed the Law for thee with a God-like Obedience, and suffered the cursed death of the Cross for thee, were raised up again, and by the Father's right hand *were exalted to be Princes and Saviours to give repentance and remission of sins*, and were now ever living at the Fathers right hand to make intercession for thee. Why calleſt thou these *good Saviours*? There is none good in that sense; *but he that is God*. Thus I say will Death then insult in the dying moment, and glory over, and tread under foot like *Dogs meat*, all the ragged Righteousnesses of Men and Women.

Then consider it seriously, thou, that with the Pharisee in the Gospel, gloryest before the Lord, that thou art not as other

Men, an Extortioner, Unjuſt, an Adulterer, or even as the Publicans and Sinners, and layeſt hold on this for eternal Life. Thy Conſcience is not purged, but choaked and bribed with falſe Counters, of outward Reformation. The unclean Spirit of Debauchery may be, has been caſt out, and thou thinkeſt that enough; but the Spirit of the Lord, the Goſpel ſanctifier has not been there at work; for he walked through dry places: The reſt and Peace of Conſcience thou haſt obtained are not right; for 'tis written, *he ſought for reſt and found none.* The Houſe, *i. e.* Thy Perſon has been ſwept by Reformation, and garniſhed with a fine Profeſſion: But 'tis but the ſtrong-hold of wicked Spirits ſtill. 'Tis empty of the Spirit of the Lord. The Holy Ghoſt has had no in-dwelling there at all; therefore the unclean debauch'd Spirit tranſformed into an Angel of Light, with ſeven other Spirits more wicked than himſelf (not more unclean than himſelf, but more wicked) a compleat Number of evil Spirits, *i. e.* the Devil of unbelief and ſpiritual Pride, two great Legions have returned and entered into thee; and if the Lord does not pity thee, and diſcover the rottenneſs of thine Eſtate to thee, *Thy laſt State will be worſe than the firſt.* Ah! deluded Soul: Thou wouldſt heal thy Conſcience with thine own Medicines, thou wouldſt cover thy ſelf with thine own Righteouſneſs,

teousneſs, thou wouldeſt lay thy ſelf down on thine own Bed of eternal Happineſs; thou wouldſt climb up to Heaven by thine own Methods, and find out a way for thy ſelf to eternal Glory. But thou will find in Death, thy Plaiſters will not ſtick, *Iſa.* xxviii. 20. *Thy covering will be too narrow for thy Soul to wrap itſelf in. Thy Bed too ſhort for it to ſtretch itſelf upon*; thy Ladder unlike *Jacobs*, will not reach to Heaven. Thy own way to Glory, how fair ſoever a Proſpect it may have at firſt, does ſo wind and turn, that at laſt it will lead directly, *down to the Chambers of Death.*

I ſhould have improved this Branch in ſeveral uſes; but having done ſomewhat of that under every Head, I ſhall only now anſwer a Queſtion, which I ſuppoſe ſome, if not many, may be ready to ask under the Conviction of their miſerable and loſt Eſtate by Nature. May be ſome, now under preſent awakenings, are enquiring,

Q. What ſhall I do to be ſaved?

Anſ. I anſwer in the Words of the Apoſtles, *Acts* xvi. 31. *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, &c.*

Obj. What, nothing elſe but believe on Chriſt? That I do already, and did it ever ſince I was born, and ſo do all, that are not *Turks* and *Pagans.*

Anſ. I anſwer, Firſt, They that ſay, they believed ever ſince they were born, never yet believed at all.

Rea. For Faith grows not in Nature's Garden, neither is it born with us, *But it is the Gift of God*, Eph. ii. 8. and 'tis written, *Phil.* i. 29. *For unto you it is given on the behalf of Christ, not only to believe on him*, &c. Whence observe, that to believe on the Lord Jesus, must be given from above: Therefore 'tis not born with us.

Anſ. 2. They that think Believing an easy thing, I dare engage never yet believed. For,

Reaſ. Nothing less then the Almighty Power of God in Christ, can work this Faith in us; even the same Power that created the World, must be put forth to an Act of Faith: 2 Cor. iv. 6. *God who commanded the Light to shine out of Darkneſs, viz.* in the Creation of the World, *Gen.* i. 3. *hath shined in our Hearts, to give the light of the Knowledge of the Glory of God, in the face of Jesus Christ.* Whence observe, That to believe is to have a view of the Glory of the Eternal Godhead, especially of the Glory of the Father's Grace and Goodneſs, shining through Jesus of *Nazareth.* 2. That this Divine Beam of eternal Light, is infused into the Soul by the same powerful Command, that sent down the creating Light, to inform the dark Chaos: *God who commanded Light to shine out of Darkneſs*, &c. Nay, a greater Power must be put forth to an Act of Faith, than

than to the World's Creation; because in the World's Creation there was no Opposition, though there was Indisposition; but in the sinful Soul where Faith is wrought, there is Indisposition and Opposition too.

Ans. 3. They that do not plainly feel the Evil of indwelling Unbelief, never knew what Faith meant, *John* xvi. 7, 8, 9, 10, 11. there when the Spirit is said to convince of Judgment and of Righteousness, he is said to convince of Unbelief too: And wherever Faith is, the contrary Principle of Unbelief rises always to oppose it, *Rom.* vii, 15, to the end; *Gal.* iv. 22, to the end, chiefly ver. 29. where though the Apostle speaks chiefly in both places of the contrary effects of the working Law and the working Gospel, in the same enlightned Conscience, yet the mutual opposition and warring of Faith and Unbelief, is also especially included. I apprehend that to be a typical instance of this, spoke of to *Rebecca*, Gen. xxv. 23. *Two Nations are in thy Womb*, &c. This is evident, That no sooner a grain of saving Faith is sown in the Soul, but Unbelief, that afore lurked undiscovered *in the Soul, rises instantly* in Arms to war against it.

Ans. 4. They that are under no influence of the indwelling Spirit, have no Faith; Rom. viii. 9. Now *if any Man have not the Spirit of Christ he is none of his*; and he that is not in Christ, has not a dram of

Faith. They that have the Spirit, *walk after the Spirit*, v. 1. and are led by the Spirit, v. 14. they *mind the things of the Spirit*, v. 5. *and their mortal Bodies are quickned, becauſe of the Spirit of Chriſt that dwelleth in them*, v. 11. Now they that are never ſpiritually, but carnally minded, that know nothing what the indwelling of the Spirit means, nor his bleſſed Influences and Operations; but are ſo far from knowing all theſe, that they reproach and blaſpheme his bleſſed Perſon and Operations, as Whimſies, heat of Brain, Fanaticiſm, Enthuſiaſm, and the like; how can it be ſaid, That ſuch Enemies of the Spirit have the Spirit? And if they have not the Spirit, they are not only wholly ignorant of, but utter Enemies to the Grace of Faith.

Anſ. 5. Dare the Drunkard, the Swearer, the Blaſphemer, the Sabbath-breaker, the prophane, ignorant, carnal, vile Perſon ſay he has Faith? His prophanity, enmity and wickedneſs always give him the Lye to his teeth, and his ſinful practiſe is an undoubted Teſt of the badneſs of his Faith, and that he profeſſes a Lye, when he profeſſes Faith in Jeſus. *Shew me*, ſays the Apoſtle, *Jam.* ii. 18. *thy Faith without thy Works*, and *I will ſhew thee my Faith by my Works. The Heart is purified by Faith*, Acts xv. 9. Nay, *Faith ſanctifies throughout*, Acts xxvi. 18. Faith purifies the Converſation:

verſation: 'Tis this *Grace of God*, this great Grace of Faith that *teaches us, That denying Ungodlineſs and worldly Luſt we ſhould live ſoberly, righteouſly, and godly in this preſent World*, Tit. ii. 11, 12. Nay, let me tell you, that ſuch have no more Faith in Chriſt, than Turks or Heathens: They have no more of Chriſt and his Righteouſneſs, than the chiming of Words in their Heads, and the ſound of Phraſes rolling in their Memories: They have heard of one Jeſus Chriſt, and that is all; but they know him not. As to any Soul, Belief, and Conſcience, Perſuaſion concerning him, his pardoning Grace and his Righteouſneſs, they have as little as the very Heathens, that never heard of his Name: But they are worſe than the Heathens, becauſe they abuſe his holy Name, to patronize their Luſt and Wickedneſs.

Object. 2. But I can ſhew my Faith by my Works: I reform, hear, pray, meditate, weep, mourn for Sin, and profeſs: And have not I Faith then?

Anſ. Thou mayſt do all theſe, very commendable in themſelves, yet not growing on the root of Faith; and as truſted in, they are an abomination to the Lord. There is a vaſt difference between the Fruits of Holineſs flowing from Faith, and good Works ſet up inſtead of Chriſt, the Object of Faith. Thou mayſt do all theſe, and much more, and yet make Saviours of them,

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and so be void of saving Faith, that looks to Jesus, and him alone at God's Right Hand for Salvation; and at last be damned for idolizing thy good Works, as well as others are for wallowing in their Lusts: For all equally refuse the Lord Jesus, and will have none of him for Life and Salvation, but tread with like scorn and contempt, the offered Son of God under foot? There's not a Dram of Gospel-Holiness, nor one Evangelical good Work, but what flows from Faith in the Person and Righteousness of the once crucified, but now ascended, Jesus, at the Father's Right Hand.

Object 3. But for all my Reformation, Duties and Profession, I seek to Christ too.

Ans. That is perhaps, as the common Proverb runs, *You will set the Cart before the Horse.* Your Duties and Righteousness shall lead the Van, and Christ and his Righteousness shall bring up the Rear. You will put him to no other use, than to carry the Train of your ragged Robes of Righteousness, to patch up your Rags, and make up what is wanting in your Duties: But the Garment of Christ is seamless, and cannot be divided; but if it could be, that *his new Cloth could be pieced to your old, the rent in yours would be the worse,* Mat. ix. 16. Perhaps you are sensible of your inability to do, therefore ye look to him for assistance to help you to do for Life: But what says the Lord, *The Just shall live by*

Faith,

Faith, Rom. i. 17. You would have him be King over you, to ſubdue your Iniquities, that for your ſubdued Iniquities you may get to Heaven. But you muſt look to him by Faith to be ſaved, and then mortification of Sin, and Holineſs ſhall be given in unto you. The High Prieſt under the Law had his Mitre and Crown on his Head, and his Urim and Thummim on his Breaſt, to typifie, that the Lord Jeſus executes his Kingly and Prophetical Office, by his Prieſtly Office; and all whom he inſtructs and ſubdues, he does it by ſhedding in the Faith and Hope, (either more or leſs) of their pardoned eſtate, through his Blood, into their Conſciences. Again, do not you ſeek Chriſt becauſe of your Reformations, Duties and Tears? If ſo, you bring your own Money in your Hands to buy Chriſt; and that's quite contrary to the Proclamation the Lord makes of Heaven's Market, *Iſa.* lv. 1. *Ho, every one that thirſteth*; that is, after the Things of the World, or their own Righteouſneſs; for 'tis ſuch thirſting, as ver. 2. calls *ſpending Money for that which is not Bread, and labour for that which ſatisfieth not.* Theſe are ſummoned here to come to the Fair of the Almighty, where glorious Commodities are put to ſale, Waters, Wine and Milk. But what price muſt the Buyers bring? No price at all. They that would ſpeed in Heaven's Market, muſt *come without Mo-*

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ney and without price, Heb. xii. 13. Esau *sought to buy Repentance with Tears, but he found no place for it.* All buying in the meaning of Christ, is but accepting, and he gives the power to do that too: Therefore come to Christ as poor, blind, miserable, naked, vile, ungodly Wretches, and he will be Riches to the Poor, Eyes to the Blind, Happiness to the Miserable, Cloathing to the Naked, and Sanctification to the Vile and Ungodly. The voice of the Gospel is for the present time, 2 *Cor.* vi. 2. *Now is the accepted time, behold now is the day of Salvation.* Heb. iii. 18. *To day if ye will hear his voice, harden not your Hearts.* The Gospel does not say, Go home now, and pray, and mourn, and weep, and come to morrow, or next week, or next month, after you have prepared and qualified your self with so much praying, mourning, weeping, repenting and reformation, then come to Christ; but come now; now is the accepted time, now is the day and hour of Salvation. But, further, some may be ready to ask me,

Quest. What is believing in Christ, or Faith in him?

Ans. It would be too tedious now to answer the Question as it ought to be; I shall only briefly thus define it, and then make good my Definition. Faith, as strictly and properly taken, is a powerful Conscience-Perswasion wrought by God, concerning Christ

Christ and his Things, their excellency and suitableness to the Soul, and more or less concerning the Soul's Interest in them, according to the Word of God. Faith in the Original is πίστις, from πείθω to perswade, and really signifies a perswading. 'Tis phrased in Old Testament-language, in *Noah*'s Prophecy, concerning his Children, *Gen.* ix. 27. *God shall perswade Japheth, and he shall dwell in the tents of Shem.* And to the same purport 'tis phrased in the New Testament: 'tis said to be, 2 *Cor.* iv. 6. *A light shining into a dark Heart*; which is a perswasive Knowledge, called, *Rom.* i. 17. the *Righteousness of God in the Gospel, revealed from Faith to Faith.* 'Tis named, *Rom.* iii. 21. a *manifestation without the Law of the Righteousness of God*, ver. 25. stiled *a declaration of his Righteousness for the remission of Sins*; and defined to be, *Heb.* xi. 1. *The Evidence of things not seen*, which are Christ and his Righteousness, which are wholly without us, not seen by out bodily Eyes, or natural Reason or Understanding. The Spirit in working Faith is said to take of Christ and his Things, and shew them to the Soul, *John* xvi. 14, 15. God the Father, as the Worker of it, so is said to real his Son in the Soul, *Gal.* i. 16. Which Expressions evidently import a perswasive Knowledge. 2dly, This Perswasion is an inward Conscience-Perswasion, and not only an Head Knowledge, or notional

onal Perſwaſion, *Gal.* i. 15. but *when it pleaſed God*, &c. ver. 16. *to reveal his Son in me*, &c. 1 John v. 10. *He that believeth, hath the witneſs in himſelf*; *i. e.* a Conſcience-Teſtimony. 3dly, This Conſcience Perſwaſion is very powerful, for it inſtantly works a great change on the whole Man, Heart, Lip and Life: 'Tis a creating Power, 2 *Cor.* iv. 6. an exceeding great power, *Eph.* i. 19. and 'tis the Declaration of the King of Heaven to the Conſcience; and *where the Word of the King is, there is Power*, Eccleſ. viii. 4. &c. And (as Divines ſay) in this the Soul is wholly paſſive, like a dark Room, that has light let into it from without. The object of this Faith is Chriſt, and the Things of Chriſt, as in that forementioned Place, *John* xvi. 14. *He ſhall glorify me, for he ſhall receive of mine, and ſhew it unto you*, ver. 15. *All things that the Father hath are mine; therefore ſaid I, that he ſhall take of mine, and ſhew it unto you.* The Rule of Faith is the written the Word of God, 2 *Pet.* i. 19, 20, 21. And this I take to be Faith ſtrictly and properly taken. But there are inſeparable Inſtantaneous Effects and Concomitants of this inward revelation of Jeſus, which are alſo called believing, which is the Souls accepting of this manifeſted Jeſus, and his Righteouſneſs, venturing itſelf upon him, and committing it ſelf to him; which Acts are ſet forth in Scripture by various

phraſes;

phrases; as, Looking unto him, *Isa.* xlv. 22. Coming unto him, *John* vi. 37. Casting ourselves and burden upon him, *Psal.* lv. 22. Staying upon him, *Isa.* lviii 10. Leaning upon him. *Cant.* viii. 5. Trusting in him, and many more. And thus, I have answered this Question with all the brevity and perspicuity I could, as the Lord has enabled me, and as time would give me leave. And now, methinks, some are ready to ask in the words of the blind Man, whom Christ had restored to his Sight.

Quest. But *who is he that I might believe on him, John* ix. 36. You say he must be seen and ventured on; pray then who is he?

Answ. I shall answer you from the Sermons of the Apostles, preached by them after they were endued with Power from on high. And first the Apostle *Peter* tells you who he is, *Acts* ii. 22, 23. *Jesus of Nazareth, a Man approved of God; him being delivered by the determinate Counsel and Fore-knowledge of God ye have taken, and by wicked Hands have crucified and slain*, comp. with 32. *This Jesus hath God raised up, whereof we are all Witnesses*, 33. *Therefore being by the right Hand of God exalted, hath received of the Father the promise of the Holy Ghost.* Once more, *Acts* v. 30. *The God of our Fathers hath raised up Jesus, whom he slew and hanged upon a Tree*, 31. *Him hath God exalted with his right Hand to be a Prince and a Saviour, to give repentance to Israel, and*

remiſſion of Sins. Add to theſe, *Heb.* xii. 2. *Looking unto Jeſus the Author and Finiſher of our Faith, who for the joy ſet before him* [in the ſaving of Sinners] *endured the Croſs, deſpiſing the ſhame, and is now ſet down at the right Hand of God.* In ſhort, he that *was made of the Seed of David according to the Fleſh* (Rom. i. 3.) who *yet is God over all bleſſed for ever*, Rom. ix. 5. That mighty glorious God-Man, who was born of a Virgin, that lived and preached in *Judea*, Rom. viii. 34. that *died, yea rather that is riſen again, who is even at the right hand of God, who alſo ever lives to make interceſſion* (Col. i. 18.) *the firſt born from the dead* (Col. i. 15.) *and the firſt born of every Creature*, the deſpiſed *Jeſus of Nazareth* (Col. ii. 9.) *in whom the fulneſs of the Godhead dwells bodily*: And all the Glory, Excellency, Beauty and Majeſty that ſhines on Jeſus of *Nazareth*, is the Glory, Excellency, *&c.* of the Godhead. This is he, that bleſſed Object of your Faith, this is he whom you muſt believe in. When he lived on Earth, the Faith of his Children was more dark about his God-head than his human Nature, but now he is in Heaven, their Faith is more at a loſs about his human Nature, and it is to be lamented that the glorified human Nature, even Jeſus of *Nazareth*, is ſo little in the Preaching, Profeſſion, Faith and Experience of God's own Children. But yet this is the Lord, whom we, thro'

Grace

Grace, have ſeen and taſted to be gracious: Will not you too, O Sinners! come and taſte and ſee how gracious he is? *Cant.* v. 16. *This is our Friend, this is our Beloved, O Daughters of Jeruſalem.* He is altogether lovely, *Cant.* v. 10. *He is the chief among ten thouſand.* He is able *Heb.* vii. 25. *to ſave you to the uttermoſt.* O come therefore and venture your Souls upon him, commit them to him; O that you would but try him! you have tried his Patience to the utmoſt, by your Rebellion and Obſtinacy in Wickedneſs. O that you would but try his boundleſs Grace, by caſting your ſelves into the Ocean of it! You muſt venture on his Grace, or you muſt be damned, *Mark* xvi. 16. *He that believeth ſhall be ſaved, he that believeth not ſhall be damned.* If you accept not of this offered Jeſus, you deſpiſe *this only Sacrifice, and there remaineth no more Sacrifice for ſin but a certain fearful looking for of Judgment and fiery Indignation, which ſhall devour the Adverſary*, Heb. x. 26.

I am now come to the ſecond Branch, the Believers triumphing over Death.

And 1. The Believer triumphs over the Sting of Death, and what elſe does concur to make it.

2. The Believer triumphs over every thing elſe in Death that is formidable.

Firſt, The Believer triumphs over the Sting of Death. He then can rejoicingly cry out, O Death, I fear thee not! thou art very harmleſs unto me. Thou comeſt in-

deed like a Dragon, with open Mouth; but where is thy Sting? I dread not that open Mouth, or that wide Throat. I with Joy am ſwallowed up of it, and paſs thro' it up to the higheſt Heavens into my Redeemer's Arms. Here at this dark Portal, I undreſs my ſelf of this mortal Fleſh, and fly with holy Confidence to the Preſence of the Lamb upon the Throne, and the Preſence of God the Father in him, and the bright innumerable Company above in this full Aſſurance, that I ſhall not be found naked. Welcome Death, to diſſolve and pull down this earthly Houſe of my Tabernacle, that ſo I may go *to my Houſe, not made with Hands, the Building of God, eternal in the Heavens*, 2 Cor. v. 1. Welcome ſweet Meſſenger, that comeſt to fetch me home from this mad, confuſed, wicked, raging, tottering World, into my Father's Houſe. I thank thee, O grim Porter! who openeſt the Gates to eternal Happineſs. 'Tis true, the news of thy Approach did terrify me, as the Report of the Coming of rough bluſtering *Eſau*, with his armed Men, did *Jacob*, Gen. xxxii. 6, 7. But yet now thou art come to me, I can ſay as he did, I behold thy black and griſly Face, *Gen.* xxxiii. 10. as the Face of the Angel of God, or the Meſſenger of the Lord Jeſus Chriſt. For in thy black Face I ſee Beauty, in thy griſly Terrors great Glory, In thy Dragon's Mouth no Sting at all. *O Death! where is thy Sting?* Thus the

Believer

Believer in dying triumphs over the Sting of Death.

2. The Believer in dying triumphs over those things that go to make up the Sting of Death. And

1. Over Sin. *The Sting of Death is Sin*, says the Words of my Text. And 1. In its Guilt. 2. In its Pollution. And.

1. Over the Guilt of Sin. Thus the Believer in dying glories over it: O Guilt of Sin! who in my Life-time, since my Conversion, notwithstanding I was washed with the Blood of Jesus, and he had obtained an eternal Redemption for me, didst often use to sting my Conscience, and thereby to fill me with Dread and Horror, and so didst weaken my Faith and Confidence in the Lord Jesus; didst strengthen the Hands of my Unbelief, in making me depart from the living God: Didst make me often come in Prayer to God as my angry Judge, and not as to my Father, reconciled to me in Christ. And thereby didst bind up my Soul, fetter my Spirits, so that I had no freedom of Access to God thro' Christ: Thou didst often deal with me as the Man that went from *Jerusalem* to *Jericho*; didst wound me and strip me, and leave me half dead: Didst often force me to entertain hard, murmuring and outrageous Thoughts against my dear Lord and Master Jesus, and my reconciled God and Father in him: Didst often make me add Iniquity to my

Sin, and a carnal, loose, vain Conversation to my inward Deadness and Enmity; and when Death approached to bring me to a State of Perfection in Glory, didst represent him to me as a dreadful King of Terrors. But now Death is come, and has executed his Office, I welcome him, and laugh thee to Scorn. Free-Grace has disarm'd him of the Sting that thou wouldst have given him against me. I shall now no more be perplexed with thy Gripes: I shall now plainly see my Redemption eternal, and always the same, without as much as a Cloud as big as a Man's Hand to interpose. I shall never look off the Lord, my Righteousness, my Sanctification and Covering, but always behold my Father's reconciled Face in the Face of my beloved Jesus: I shall never depart from him any more: I shall now have perpetual Freedom and Enlargement of Soul before him: I shall never have an hard Thought of him any more, nor ever sin the least sin against h m any more. Farewel eternally, O Guilt of Sin! thou canst not enter into Heaven, where I am going. Thus I spurn thee now, mounting up into everlasting Glory.

Death triumphs over the Pollution of sin, and makes a full End of Corruption and Iniquity. Then may the Believer cry, O filthy sink of Sin! thou shalt defile me no more. How often, even since Conversion, hast thou ravished my Virgin Soul? How oftentimes

oftentimes a day hast thou scattered thy Filth in my Conscience, and left an envenom'd Taint there? How often, when I was going to approach an Holy God, didst thou appear in my Soul in thy ugly Colours, to terrify me, and to turn me aside from the living God? Yea, and though I often saw the Righteousness of Christ covering me, yet thou often filledst my Conscience with such a cloud of Filth and Stench, that that glorious Covering was hid from mine Eyes; but now thou shalt blind mine Eyes no more: I shall now have perfect uninterrupted Visions of that spotless beauteous Garment wrapping me round, and that to all Eternity. Nor the least speck of thee shall enter into Heaven; in my Father's House, I am entring into, there's nothing but compleat Purity and Holiness: There is not the least Atom of Dirt in the Streets of the *Jerusalem* above. Here, thou filthy Load, I finally part with thee, I shall never be defiled any more with thee. Hallelujah, *Amen*. And thus the Believer triumphs over Sin; that is the Substance of the Sting of Death.

Thirdly, The Believer triumphs over the Law, which the Words of my Text call the strength of Sin; and the Law, or the Covenant of Works, is the strength of Sin (though it be in itself holy, just and good) in a twofold respect. 1. It condemns the Soul, and tortures the Conscience; so drives

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the Soul farther from God, and encreases the Enmity against him, and thereby puts the Soul more under the Power of Sin, enlarging and strengthening Sin's Dominion over it, *Rom.* vi. 16. *Sin shall not have Dominion over you, for you are not under the Law, but under Grace.* Where 'tis evidently implied, that to be under the Power of the Law, is to be under Sin's Dominion; and this is exemplified and proved plainly and clearly in the former Part of the seventh of the *Romans*, which I cannot now stay to open. 2. The Law judicially delivers the Soul up to the Will and Power of Sin by way of Punishment. *Thus the Son of God is said to come in the Likeness of sinful Flesh, and for sin, or sinning, to condemn sin in the Flesh*, Rom. viii. 3. Sin, by the condemning Law, has assign'd it penally, as Executioner, a Power of sinning in the Soul; from which Sentence, only a crucified Jesus can free the Soul. The Law therefore as it is the strength of Sin, is a sore Exercise to the Believer, and the strength of the old Man, or the Body of Death in his Soul, all his life time; but in his Death he may thus glory over it. Thou Covenant of Works, thou killing Letter in my Conscience, though I was much freed from thee by the Law of Righteousness, which is of Faith, yet thou didst still work there *Gendring unto Bondage*, opposing the *Law of the Spirit of Life in Christ*

Christ Jesus, Gal. iv. 29. *Thou that wast born after the Flesh, didst persecute those that was born after the Spirit*, Gal. iv. 30. *But now the Bond-woman and her Son shall be quite cast out*. Thou didst all my Life-time endeavour all ways to keep up Guilt in my Conscience, and if at any time removed, to do it away by Obedience to thee, by legal Sorrow and Contrition, by Resolutions to amend, and greater Watchfulness for the future. Whilst I was thereby diverted from making first Applications to the Blood of sprinkling, so that my Sin was rather oftentimes compounded for, than in Faith wash'd away, in that Fountain that is opened for Sin and for uncleanness. Zech. xiii. 1. Whence I was not only diverted from continual Believing into a bleeding Jesus, but had my Conscience rather stupified than healed, my Sin made little, harmless and familiar, and rather encouraged, than a resisting unto it, and hence oftentimes my Soul cast into a deep Lethargy. But now I am absolutely freed from that Yoke of Bondage *Mount Sinai* in my Conscience, and I shall be made for ever, to Gal. v. 1. *Stand fast in that Liberty, wherewith the Son hath made me free indeed*, John viii. 36. Thus will the Believer in Death, triumph over the Law as it is the Strength of Sin.

Fourthly, The Believer in Death may glory over the Justice of God, as it is armed with Vengeance against Sinners. The

Believers are fully delivered in their life-time from the ſtroke of Divine Juſtice, yet they do oft-times not ſo fully apprehend it: But after Death, the Believer ſhall ſee as he is ſeen, apprehend as he is apprehended; and then be enabled to rejoice thus. Divine Juſtice, whilſt I lived, though thou waſt my Friend in Jeſus, yet many times I dreaded thee as mine enemy; but now I plainly ſee that thou art my Friend indeed, and that it is *juſt with thee to juſtifie me* in *the Lord, my Righteouſneſs*, Rom. iii. 26. compared with Iſa. xlv. 24, 25. Thy Sword that was pointed at my Breaſt, and ſhould have now thruſt me down to Hell, was received by my crucified Lord into his own Bowels, and I am now made for ever to eſcape, *Being made more than a Conqueror through him that loved me*, Rom. viii. 37. My dying Saviour in Falling, wreſted thy Weapon out of thy Hand, and made his bleſſed Body a Grove, planted from thy poiſonous Quiver, ſo that there is not an Arrow now left to ſpend upon me. I now come, O Juſtice, in the Right of my Lord, to ſit for ever down in his heavenly Manſions; to ſing Hallelujahs to that Righteous and true God for ever and ever.

Fifthly, The Believer in Death may triumph over Satan. Satan, though a Soul is Tranſlated out of his Kingdom, yet thro' his reſtleſs Enmity, is always ſeeking to devour. He has Wiles, Methods, and cunning Devices

Devices of Temptations to enſnare; imperious Suggeſtions, fierce Aſſaults, and fiery Darts to terrifie; with theſe ſeveral ways of Attacks is the poor Believer harraſſed as long as he lives; but in Death he can inſult over all. Thus then can the Believer vaunt it: Satan, thou haſt long tortured me with throwing in wicked and blaſphemous Suggeſtions, and then perſuadedſt me, to my great Terrour, I had ſinned the ſin againſt the Holy Ghoſt. Thou ſhalt no longer be able to throw in any more of thy fiery Inſinuations. I am now beyond the reach of any of thy Darts. Thou haſt always endeavoured to tempt me to Sin, and then to make me queſtion my Intereſt. But now I ſhall ſin no more, nor queſtion my Intereſt any longer. I ſhall not now be tempted any more to Deſpair on the one hand, nor preſume on the other. Thou dareſt not appear where I am going. Thou vile Satan, I ſhall be diſturbed with thee no longer. I ſhall have no further Concern with thee, till I come with my Lord to ſit in Judgment upon thee at the great Day.

Sixthly, and laſtly, The Believer can thus triumph over the World, which is the laſt thing that goes to make up the Sting of Death. Thou empty confuſed World, that didſt uſe to terrify me with thy Threats, I defy thee and them now; thou waſt wont to allure me with thy Flatteries: I am above their undermining now. I ſcorn thy Rattles,

Rattles, and thy painted Beads, and thy airy Bubbles. I dread not now thy haggard Face; nor shall I any more be moved with thine Enchantments. It will add to my Pleasure in my Mansions of Glory, to see thee burnt for thy Witchcraft; I shall no more dread thy mighty Hunters, nor be aw'd with thy grim Tyrants, nor be enslaved in Body, or Conscience, by thy bloody Laws, nor be harrased with brutish Executioners: There are no oppressing Magistrates, no Catch-poles, nor Informers in the place I now enter to. Nay, now I tread under foot all in thee, that is enticing; I set Health, Wealth, Pleasures, Honours, Friends, Relations and all in one Scale, and my dear Fore-runner in the other, and that Scale weighs down now to the Ground; I now go to the heavenly *Jerusalem*, and that better Country, where I shall have better Riches, and more durable Substance, better Honours, better Pleasures, and far better Relations. Thus will the Believer then triumph over Death, and whatsoever goes to make up the Sting of it.

But *Secondly*, The Believer can triumph over every thing else in Death, that is formidable. To instance in one for many, Nature abhors a Dissolution, and the Soul, though it has but a bad Lodging, does not care to be turned out of Doors. Its tenement of Clay it cares not to be dislodged of, though its all over tattered, and needs

Repairs.

Repairs. It ſhrinks back at entring into a new way of acting ſeparate from the Body, when it has all the while been accuſtomed to act only by ſuch an Organ. It has been uſed to ſuch a poor Garment, yet as ſorry as it is, it knows not how to be undreſſed of it, and made naked. Whereas now in the Moment of Death, that's over to the Believer: It can cry then like his Maſter giving up the Ghoſt, *All is finiſhed.* It ſees a better Houſe to go to, upon its being diſpoſſeſſed of this, even the Father's Houſe, that has many Manſions. And a better Garment to be cloated with, even his elder Brother's glorious Robe of curious Embroidery: And can triumph in the Words of the Apoſtle, varying a little the Form of ſpeaking, 2 *Cor.* v. 1, 2. *&c.* I now ſee *that my earthly Houſe of this Tabernacle being diſſolved, I have a Building of God, an Houſe not made with Hands, eternal in the Heavens. In this I have groaned, earneſtly deſiring to be cloathed upon with my Houſe which is from Heaven.* I am ſure, *being ſo cloathed, I ſhall not be found naked.* I *that in this Tabernacle did groan, being burdened*, not for *that I would be uncloathed, but cloathed upon*; And *now Mortality ſhall be ſwallowed up of Life.*

Thus the Believer triumphs over this Terror of Death, and every thing elſe in Death that is terrible. And thus I have

finished the first Branch of my Doctrine, *viz.* That the Believer, in Death, triumphs over Death, in reference to his Soul. I should pass away now to various Uses, but time will not permit; I shall therefore wind up this Branch with one Word of Exhortation to poor Sinners.

O you poor perishing Sinners, over whom my Bowels yearn! In my Master's Name I beg, that you would suffer a Word of Exhortation. You must needs be all perswaded firmly of this, that you must once die, and you know not how soon: You may perhaps go to bed well, and never see Morning. Would you then in that Instant of Time avoid being insulted over by Death, and triumph over that cruel Dragon, Death and fatal Sting; then look up to that brazen Serpent, the blessed Jesus, erected on the Pole of God's Word, the only Hope, set before you in the Gospel. O fly to it for Refuge! Would you glory over that King of Terrors, and all his Dread, 2 *Tim.* ii. 1. *Be strong in the Grace that is in Christ Jesus.* Would you die the Death of the Righteous; then you must live the Life of the Righteous; and we are told what that is, *Rom.* i. 17. *The Just shall live by Faith.* Believe in the Lord Jesus, the exalted Prince and Saviour, and his God-like Righteousness; and earnestly beg of the Lord for the *Revelation of the Righteous-*

Righteouſneſs of God to you from Faith to Faith, Rom. i. 17. That ſo when that Faith is going to be ſwallowed up of Viſion, you may triumph over Death, and all its Terrors, in reſpect of your precious and immortal Soul.

The Second

SERMON.

1 Cor. xv. 55.

O Grave! where is thy Victory.

SOME of you may remember, that from the Words opened and explained, I raiſed this general Obſervation. That every true Believer, in the Moment of his Death, can triumph over Death and the Grave, as well in reference to his Soul as to his Body.

I divided it into two Branches; the firſt whereof was this: That a Believer in the Moment of his Death, can triumph over Death in reſpect of his Soul, which I have diſpatched and now procced to handle the Second, *viz.*

That a Believer in Death can triumph over the Grave, in reſpect of his Body.

I judge it moſt convenient to uſe the ſame Method in the Proſecution of this Branch, as I did in the former, *viz.* to illuſtrate it by its contrary; and therefore lay it down thus to be ſpoken to.

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The Grave can triumph over the Unbeliever's Body; but the Believer can triumph over the Grave, in respect of his Body.

Sinners are apt to make Gods of their Bodies, honouring them excessively with Food, Rayment, Lodging, and the like; and to glory in the Health, Beauty and Strength of their Bodies; but the Grave will trample upon all these. Instead of delicious Wine, and choice Dainties, the Grave will fill their Mouths and Bellies with Dust: Their Silks, and Laces, and abominable impudent whorish Head-dresses, their proud and lofty Crests shall be exchanged for stinking Rottenness, odious Filth, and crawling Maggots. And instead of their stately Houses and Down-Beds, they must be content to take up with a dark Hole, and a cold Bed of Clay. The most vigorous Health then is vanished; a little pitiful Vermine can there deal with the stoutest *Hector*, and the strongest *Sampson*. The fairest Face will soon prove as dismal there as the foulest Monster. The most exquisite Beauty look as squallid, and as horrid as the ugliest Blackamoor; and none shall be able to see any Difference between the rotten Skull of the one and the other. But having spoken somewhat to these things already, and being desirous to hasten to other Matter, I shall here put a Conclusion to this, and only add three or

four Things to be conſidered in. Death, wherein Death and the Grave triumphs over a Sinners Body, but the Believer triumphs over Death and the Grave, *&c.* I ſhall ſpeak to both the Contraries together by way of *Antitheſis*.

1. Natural Death to the Wicked is an entrance to eternal Death, *Heb.* ix. 27. *And 'tis appointed to Men once to die, but after this, the Judgment.* The Righteous Law of God has ſo ordered it for Sinners, that Death, as a Sergeant ſhall arreſt and caſt their Bodies to the Grave, as to a Dungeon, there to be reſerved in Death's Chains to the Judgment of the Great Day. But natural Death to the Godly is a Paſſage to eternal Glory: And Death, like a skilful Chymiſt, takes their Bodies, and puts them into the Alembick of the Grave, and there diſtils them into pure Spiritual and Glorious Bodies againſt the Great Day; but more of this hereafter.

2. Natural Death to the Wicked, is a part of the penal Sentence of the Law, *Gen.* ii, 17. — *For in the Day that thou eateſt thereof, thou ſhalt ſurely die.* The Law threatned a threefold Death, ſpiritual, temporal and eternal. The *Hebraiſm* in the Original is emphatical to the Purpoſe, *dying thou ſhalt die.* To me having this Force, dying in thy Body, thou ſhalt die eternally in thy Soul. 'Tis evident, that to the Ungodly, natural Death is a part of that

that punishment inflicted by the righteous Law of God? and what Death is, the Grave is the same. If one be the Law's Jaylor to the Body, the other is the Law's Prison. But to the Godly 'tis far otherwise: For as Death has lost his Sting to them, so has the Grave: 'Tis not to them penal, but purely natural; the putting off the old *Adam*, that the second *Adam* may take possession of the whole Body. The Apostle in 1 *Cor.* 15. discoursing of the Necessity of the natural Death of Believers, argues thus, That the old *Adam* had first took possession of the Elect Vessels Bodies, ver. 46. That what of the old *Adam* is there, is earthly, and tends to Earth and Dissolution. Ver. 47. It being the proper Nature thereof. Ver. 48. Concludes thus, That the Image of the old *Adam* on the Body, must be wholly laid aside, and that by Death; so that the Image of the second might take sole and full Possession. Ver. 49. *As we have born the Image of the Earthy, we shall also bear the Image of the Heavenly.*

3 Natural Death is a separation of the Body from all Life; and thus it is to the Wicked: Their Dust dwell alone in the Grave, united to nothing, only there reserved by an Almighty Power of God, in an extraordinary way, for the Glory of his Justice hereafter. But the Dust of the Godly in their Graves, are united to the Body of Christ now in Heaven, and there

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is held ſtill a ſecret Correſpondence between their ſcattered Duſt and the Life of Jeſus, who in this ſenſe, is the *Reſurrection and the Life.* John xi. 25. To make this more evident, 'tis to be conſidered, 1. That the Perſon of the Believer, both Body and Soul, in the firſt act of Faith, is united to the Perſon of Chriſt; yea, joyned to the Body of Chriſt, *Rom.* vii. 4. 2. That by vertue of this Union, the ſecond *Adam* takes Poſſeſſion of the Body as well as the Soul, as proved before from 1 *Cor.* xv. 45, to 50, eſpecially 46. *Howbeit, that was not firſt which is ſpiritual; but that which is natural, and afterward ſpiritual.* Obſerve that the Apoſtles Diſcourſe muſt be here confined to the Bodies of the Saints, for it is the Reſurrection of their Bodies he is a proving. 3. The Believer holds his natural Life upon another tenure than he did formerly, even from the ſecond *Adam*, by vertue of his Implantation into him. The great Apoſtle *Paul*, in the 2 *Cor.* 4. declaring how his Body had been ſupported in the Work of Chriſt, under all Perils, Pains, Watchings, Labours, Impriſonments, *&c.* almoſt inſupportable, declares the Cauſe, ver. 10. That it was from the Life of Jeſus made manifeſt in his Body, repeating the ſame in the laſt Clauſe of the 11th Verſe, only inſtead of Body, there he writes *mortal Fleſh:* All which thus explained, does evidently prove, that the Bodies of the Saints

Saints derive now their natural Life in great measure from another Root. 4. As an undeniable Consequence of this, that that Life the Body holds from Christ, does not quite vanish, as that of the first *Adam* does; but is gathered up into Christ, and retreats back to him the Root, as the Sap of Trees in Winter Time falls down from the Branches to the Root. And I take that to be the Meaning of that Place of holy Writ; or at least I may allude to it, *Col.* iii. 3. *Your Life is hid with Christ in God*, especially because of the following Verse, *when Christ who is our Life, shall appear, then shall ye also appear with him in Glory*; which Glory respects the Body as well as the Soul. 'Tis to me plain that there is a secret Commerce between the Living glorious Body of an exalted Jesus, and the Dust of a deceased Believer, which may be further proved from *Mat.* xxii. 31, 32. The Argument Christ himself uses to prove the Resurrection of the Dead, and the force of his Argument I apprehend to lye here: That God calls himself the God of *Abraham*, *Isaac* and *Jacob*, though dead: That God is not the God of the Dead, but of the Living, therefore, that though *Abraham*, *Isaac*, &c. were dead, yet they were still united to the living God, and by Vertue of those secret Beams of Life from him (the inseparable Effects of that Union) that still corresponded with, and preserved their

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mouldered Bodies in the Grave, they should be raised up at the last Day. This sense of the Place seems to be confirmed from the Answer of our Lord Jesus to *Martha*'s Objection against the present Resurrection of her Brother, *John* xi. 24. Martha *saith unto him, I know that he shall rise again in the Resurrection at the Last Day.* Ver. 25. *Jesus saith unto her, I am the Resurrection and the Life*, &c. As if he should have said, thou grantest that I can raise him up at the last Day; but how? Is it not by Vertue of that Union that is between his dead Body, and my living Body? If then, I will be his Life, and therefore his Resurrection. I am now his Life, and consequently can be now his Resurrection. I shall add that Argument, the Lord, the Holy Ghost, the Spirit of Life abides and dwells in a Believer for ever, in his Body as well as his Soul. 1 *Cor.* vi. 19. *What, know ye not that your Body is the Temple of the Holy Ghost, which is in you*, &c. If it be granted then, that he does still in-dwell in the separate Soul of the Believer, why not, in a sense, in the separate Body too? He brooded formerly over the Chaos, till it was formed into a beautiful Creation; and why not in like manner over the Dust, till the appointed time of actual Life by the Father comes? But,

4. Natural

4. Natural Death tends to an utter Abolition. Natural Death in it self, tends to an utter Consumption of the Body, and that by Steps retrogade to the Methods of the first Creation. *First*, There was a Chaos created, and then that disposed and digested into a very beautiful and lovely Frame; but Death deals thus with Man, the Epitome of the Creation, reduces the fair Structure to a Chaos, or Heap of Dust, and then commits it to the Grave to annihilate it. And so would the Bodies of Sinners be annihilated, especially in the universal Conflagration; but that, as has been afore mentioned, the God of Nature by his infinite Power preserves and fits them to be Vessels of Wrath for Destruction, and at last raises them, that they might be for ever miserable Companions to their miserable Souls, on which he might make the Power of his Vengeance known to all Eternity. That as the Body has been a Companion to the Soul in sinning, so it shall be World without end, in suffering. But as to the Bodies of the Saints, it is otherwise; Death only sows their Bodies into the Ground, that they might be quickned again into more glorious Bodies, 1 *Cor.* xv. 36, 37. compare with 42, 43 *&c.* And pulls down the old tottering House, that it may be built up a more glorious Fabrick in the Day of Resurrection, and they shall arise then from the refining Alembick of

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the Grave, with several wonderful Advantages; especially these five,

1. Then Corruptibility shall put on Incorruptibility, 1 *Cor.* xv. 53. For this *Corruptible must put on Incorruption*, and when thrown into the Grave corruptible Bodies then shall be raised incorruptible—Ver. 42. *Sown in Corruption, raised in Incorruption.* The Bodies of the Saints shall have no tendency to decay any more; no more shall the Bodies of the Wicked: but here will be the Difference; the Bodies of the Saints will be unpassible, and will not be capable of suffering Pains; but the Bodies of the Wicked, though not apt to decay, yet will be the Seat of eternal Pains and Torments.

2. *Then Immortal shall put on Immortality*, 1 *Cor.* xv. 53, 54. And the Bodies of the Saints sown mortal, shall rise immortal. There will be no dying in the new *Jerusalem* above, nor decaying, nor fading; but Bodies as well as the Spirits of the Just being made perfect, shall endure the same in that glorious State to all Eternity. 'Tis true, the Bodies of Unbelievers shall never die more; but their Living and Continuing will be a constant Dying. They will be dying to all Eternity, but never absolutely die; and happy would it be for them, if they could altogether cease to be. But on the Bodies of Believers, the second Death can have no

Power

Power at all. As for instance, *The last Enemy that Christ will destroy for them, will be Death*, 1 Cor. xv. 26. *And then Death will be swallowed up in Victory*, 1 Cor. xv. 54.

3. Then natural Flesh will put on Spirit, 1 *Cor.* xv. 44. *It is sown a natural Body, it is raised a spiritual Body, There is a natural Body, and there is a spiritual Body.* Not that these natural Bodies in the Saints shall be turned into the very Essence of Spirits; but they shall come as near their Natures as 'tis possible, for corporeal Substances to come. So says our Lord himself, in answer to the *Sadducees* Cavil, *Mat.* xxii. 30. *For in the Resurrection, they neither marry, nor are given in Marriage; but are as the Angels of God in Heaven.* i. e. They shall be as near to the Nature of Angels as is possible. They will be of a purer and more incompound Substance, than the purest Elements of Fire: They will be endued then with wonderful agility and celerity, and their motion surpassing swift; probably they will fly then as swift as Thought. We experience that our Thoughts now speed in an Instant to the farthermost Regions of the Earth, whilst the heavy Log of a Body stays behind, and can go no faster than its Legs can carry it, or some more artificial means. But doubtless then our Bodies that believe will be fitted to keep pace with our glorified Souls, in all their Motions

the Glory of Christ, not hindred by Sickneſſes and Aile, nor made ſlow with any weakneſs, imperfection, or mutilation. The Sun is ſwift in his race; but what is his race compared to that of the glorified Bodies of the Saints then?

Fourthly, Diſhonour then will put on Honour, and *that that is ſown in Diſhonour will be raiſed in Glory*, 1 Cor. xv. 43. Then they will be in part clothed with the Glory that is upon the Body of an exalted Jeſus. 'Tis true, there will be difference in degrees, though not in kind: *For as there is one Glory of the Sun, another Glory of the Moon, and another Glory of the Stars: For one Star differeth from another Star in Glory*, 1 Cor. xv. 41. So the Glory of the Body of Chriſt will be as the Glory of the Sun; and the Glory of the Bodies of his Children, like the Glory of the Stars, all ſhining in Brightneſs, Splendor and Majeſty, though not equally alike. When Chriſt appeared with *Moſes* and *Elias* in the Transfiguration on the Mount, the Glory then on his Body is ſet forth, as in a Glaſs: *His Face did ſhine as the Sun, and his Raiment was white as the Light*, Mat. xvii. 2. So will the riſen Bodies of the Saints be, ſhining brighter than the Sun, whiter than the neateſt Light. That, that is ſown in Diſhonour, as before hinted, will be raiſed [illegible]. They that are laid in the Earth, [illegible] will be raiſed in full growth and

and perfect Stature; they that lie entombed decrepit, old and deformed, shall rise again well-shaped, vigorous and beautiful. They that drop to the Grave poor, tattered, Servants and Slaves, shall come out from thence rich, free and illustrious, greater than Kings and Emperors: Then indeed in a literal sense the *Eyes of the Blind shall be opened, the Ears of the Deaf be unloosned, the Lame shall leap as an Hart, and the Tongue of the Dumb shall sing for Joy*, Isa. xxxv. 5, 6. &c. For the Bodies of the risen Believers that are now wrapt up in Dishonour, shall be then cloathed with the highest Honour.

Fifthly, Then weakness shall put on Strength; and that *that is sown in weakness, shall be raised in power*, 1 Cor. xv. 43. Then the Coward shall be valiant, and the Feeble exceeding strong; their Strength and Courage will be very near Angelical then. We read, that an Angel destroyed an hundred thousand in one Night; and how great, ineffably great, will be the Strength and Power of the spiritual Bodies of the risen Saints in that Day! But having spoken of this dispersedly afore under other Heads, I shall now add no more thereunto; nor mention several other Advantages that the Bodies of the Saints shall arise with, that I might insist on: For these are sufficient to evince, that Believers can triumph over the Grave in respect of their Bodies.

Thus having dispatch'd the Doctrinal part, I now proceed to the Application, which I briefly intend to finish in three or four Inferences: The two first will particularly relate to the last branch of the Doctrine: The two last will respect the whole Doctrine in general.

1. *Infer.* The first Inference is, for the Comfort of Believers against Death. If it be so that their dead Bodies can thus triumph over the Grave, what else is there in their Death that seems terrible? As for their Souls, they are then instantly lodged in the Mansions prepared for them above: But if their Bodies are thus also excellently provided for, every thing in Death is to be contemned. Nor need we shrink at the Pangs that usually attend Death; they are but the Cracks of a tattered House, blown up in order to be rebuilt a stately Edifice; or rather a Groan or two at farewel, between two parting Friends that have been long loving Companions together, but now must be separated for a great Season, that they might meet again to the greater advantage of both, and these are the Body and the Soul. And Death is no less to be scorned coming by his terrible Messengers, Fire, Sword, Gibbets, Poison, or the like: When he uses Instruments, he is generally more courteous and gentle in his Dealings, and quicker of dispatch. A torrid malignant Fever, or a Torture of several Weeks or Months

Months by the Stone, Gout, or Strangury, have dealt more cruelly with a body in dissolving it, than the *Spanish* Rack, or *Parisian* Wheel have done. So that consider Death in all its affrighting Circumstances, it need not be at all frightful to the dying Believer.

2. *Infer.* The second Inference is, for the Comfort of Believers, against the tiresome fatigue of Pains, Sicknesses and Infirmities. The comfortable Consideration is this: That all Pains and Malacdies prepare and hasten the Body for the place of refining; as they are Nature's Suffering, so they are the effect of Grace mellowing the whole Man for Glory: They in whom Grace shines most, are commonly most infirm in their Bodies; for the Souls that are most on the Wing for God, whose Graces are most vigorous in their Exercise, eat out soonest the Tenement of Clay. As the painful feeling of the Body of Death within, is the nailing of the old Man to the Cross by the new Creature, and Corruption painfully felt and odiously seen, is Corruption a mortifying; proved by the Apostle, *Rom.* vi. 5. where he calls the mortification of Sin, *a being planted into the likeness of the Death of Christ*; which was a painful and shameful, as well as a cursed Death: *v.* 6. he calls it, *the crucifixion of the old Man*, and *the destruction of the Body of Sin*: that of *Galat.* ii. 20. being added thereunto, and compared

compared with Rom. vii. from the 15th *ver.* to the end, particularly *ver.* 24. compared with *ver.* 25. From all which places, 'tis evident, that the painful feeling of Unbelief, and the Body of Death within, is Unbelief and the Body of Death crucified, and the dying Tyger roaring in the Soul. The inward Blows of that Nature we feel, are Stabs at Heart given to inbred Corruption by the second *Adam*: So the pains Believers feel in their Bodies are but as so many blows the second *Adam* gives there to the first, in order to drive him out, and take up the whole Room for himself. Comfort thy self then with these words, thou sick Believer, under thy tedious malady and and sore pains, or with such arguings as these: These Pangs indeed are sharp, but they will after yield peaceably and blessed Fruits, for 'tis in order that that which is earthly may be done away; that that which is spiritual may fill up all in all; 'tis for the refining of *Flesh and Blood*; for Flesh and Blood, as now circumstanced, *cannot inherit the Kingdom of God*; neither *Corruption inherit Incorruption*, 1 Cor. xv. 50. I will be patient under my greatest pains then, since their tendency is to eat out Corruption in my Body, so that it might inherit eternal Glory, together with my Soul in incorruption.

The other remaining Inferences relate to the whole Doctrine, as laid down in the first Sermon. 1. *Infer.*

1. *Infer.* That the Doctrine is a cogent motive to Holiness in Life and powerful Godliness in Converſation. If ſo be that a Believer can triumph over Death and the Grave, in reference to his Soul and Body, then the unſpeakably free, rich, glorious Grace of God in Chriſt manifeſted in him, and believed into, muſt needs oblige the Man or Woman to all manner of holy Converſation. When Men have ſaid all they can, againſt the Doctrine of Free Grace, impiouſly branding it with the Names of Antinomianiſm and Licentiouſneſs, yet this is undeniable from the experience of the moſt Godly, as well as from the Word of the Lord, that nothing conſtrains to all manner of holy Obedience, like the Love of Chriſt revealed to the Conſcience, and the Love of the Father in his Love. All that are moſt Godly, can ſay what is ſaid of the Woman in the Goſpel; they weep much, and do much, as ſhe, *Luke* vii. 44, 47. becauſe they love much; and they love much, becauſe much is frankly forgiven them. This is certain, that the inherent Holineſs of the Soul, is the ſtrength of the Soul, and the ſtrength of the inward Sanctification of the Soul, depends upon looking to, by Faith, that Grace that is in Chriſt. *Thou therefore, my Son, be ſtrong within,* [ἐνδυναμοῦ] 2 Tim. ii. 1, 5. in the Grace that is in Chriſt Jeſus, *viz.* at God's right hand. 'Tis not ſaid, Be ſtrong in the Grace that is in

your selves, for that is to seek the living among the dead, a living Christ in our dead Frames, when he is never to be found there for *he is risen*, and ever lives at the Father's right Hand, to make intercession for his Children, and a constant steady looking to him there, always interceeding, and still *full of Grace and Truth*; 'tis that will carry on the work of Sanctification in the Soul. The spiritual Life of a Believer is from Faith, and maintained by Faith. It is written, *The Just shall live by Faith*, Rom. i. 17. Gal. iii. 11. Heb. x. 38. Faith is said to *purify the Heart*, Acts xv. 9. *to sanctify*, viz. the whole Man, *Acts* xxvi. 18. and Faith always respects Christ and his Grace. The *Blood of Christ*, i. e. pardoning Grace in the *Blood of Christ*, received into the Conscience by believing, is affirmed to *purge the Conscience from dead Works to serve the living God*, Heb. ix. 14. The *Grace of God that bringeth Salvation, and hath appeared to all Men* in the Gospel, but as revealed unto the Consciences of them that believe, *teaching them, that denying ungodliness and worldly Lusts, they should live soberly righteously and godly in this present World*, Tit. ii. 11, 12. And the God of all Grace in manifesting his Grace to the Soul, that he has called it to eternal Glory by Jesus Christ does go on to make perfect, establish, strengthen and settle the Soul: Which Expressions, comprehend all

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the Work of Sanctification, in its ſeveral parts and degrees, till it *arrives to the fulneſs of the ſtature of a perfect Man in Chriſt Jeſus.* 'Tis apparent from theſe and ſeveral other places of the holy Scriptures, that the Grace that is in us, proportionably, riſes and falls to the believing Views we have of the Grace that is in the Heart of Chriſt towards us, and in the Hand of Chriſt to give us. To draw towards a cloſe in this matter: This is it I aim at, that our inherent Righteouſneſs within us, is begun and carried on by Faith in the imputed Righteouſneſs of Chriſt without us: Theſe two are every way diſtinct, yet ſo as the former ſtill flows from the latter. The All-wiſe God has ſo ordered it in the diſpenſation of his Grace, that his free Grace ſhall be magnified, and the Righteouſneſs of his Son highly valued and advanced. Were the only uſe of Chriſt's Righteouſneſs (and indeed that is a great uſe of it) to ſecure eternal Glory for us, we ſhould be tempted to have little recourſe to it by Faith; for that being once done, and our ſtate ſecured, corrupt nature would be apt to inſinuate to us there would be no great need of ſuch frequent viewing that God-like Righteouſneſs without us, wherein we ſtand, it being that that is ſo contrary to Fleſh and Blood. But now our Holineſs in every ſtep of it depending upon the Righteouſneſs of Chriſt being apprehended by the Soul in believing;

ing; it must, or it ought, to necessitate us to have constant recourse, by continued Acts of believing to this glorious Righteousness all the day long. Since it is thus, that every drop of true Gospel Holiness flows into the Soul only this way: The Apostle affirms it three times, That *now the Just shall live by Faith*; which Life, 'tis evident, he means to be a Life spiritual, or Life of Holiness here. And 'tis necessary that the Work of Holiness be carried on continually and constantly; and therefore that we believe in Christ and his Righteousness always. The reason of all is this: The Lord will have the Righteousness which is of Faith, the imputed Righteousness of his Son always viewed, believed in, and admired by us. So that hence you may believe the Doctrine of Free-Grace does not tend to Licentiousness (as Satan in various Instruments clamours against it) but the quite contrary. Such undeserved super-abounding Grace to pardoned Sinners, being the main motive unto Holiness of Heart, Lip and Life. The Apostle plainly affirms, *Rom.* vi. 14. That the Souls being brought under Grace, breaks Sin's Dominion therein, *i. e.* the Soul being brought in believing under the powerful influence of that *Grace that Reigns through Righteousness unto eternal Life, by Jesus Christ our Lord*, Rom. v. 21. 2. *Infer.* The second and last use is, for the encouragement of Sinners; yea, the chiefest,

chiefest worst and vilest to come to Christ from the glorious Grace that is held forth in the Doctrine. The Believers, that now have, and can triumph over Death and the Grave, were once Sinners as you; many of some of them as vile as the vilest of you. Come you, therefore, and taste and see how gracious our Lord the Redeemer is. *Come you and join with us in a perpetual Covenant to serve the Lord.* Accept of the peace of the Gospel, and make a venture upon an offered Jesus: Oh come you, the worst of you, and live the life of Faith like the Just, and you shall die the Death of the Righteous, to triumph over all in Death. Whatever your Objections can be, this all-finishing Free Grace can answer them all. Infinite Wisdom has permitted all along prodigious Mountains of Opposition to rise in the way of Grace, on purpose that the Grace of God may declare itself boundless by triumphing over all. Thus tho' it was designed from all Eternity, that free Grace should have all the Honour in making the Elect happy: Yet a Law for Life was set up, that through the Breaches thereof, Sin might be suffered to enter; Sin, the odious thing that was such an affront to the whole Godhead, and brought so great a dishonour on his manifest Glory, was suffered, I say, to enter, that electing Grace might be magnified in mounting above it. *And the Law entered once again on Mount Sinai, that*

Sin might abound, on purpose that Free Grace, might super-abound, and reign and triumph over all. Free-Grace and electing Love does not only, like *Jordan*, overflow all its Banks, but like the mighty Deluge, cover the tops of the highest Mountains of Oppofition in the World. Therefore what Objections, O Sinners, can you have againſt bowing down to the Grace offered in the Goſpel. O harden not your Hearts, but *now hear ye his Voice*? Know aſſuredly this, That objecting againſt your acceptance of the Grace of Chriſt (be your Objections never ſo ſpecious) is no other but a gain ſaying of Chriſt. O do not rebel and gainſay againſt the wide opened and ſtretch'd forth Arms of eternal Mercy and Compaſſion that now is extended to you. Be thou the vileſt on the face of the Earth, yet as vile as thou has obtained Mercy. There are on Record inſtances of Sovereign Grace, greater than any of you can be: What think you of *Adam*? I durſt almoſt engage to anſwer all thine Objections thou vileſt Sinner, from that ſingle Precedent. You ſay you are the greateſt of Sinners; you cannot be greater than he, who was the Arch-Rebel and Traytor, who led his whole Race into an horrid Rebellion againſt God, yet he found Mercy. Ay, but your Sins are great; not greater than his, who, in one Sin, was guilty of the higheſt Ingratitude, the moſt monſtrous Unbelief, and the moſt deviliſh Pride

and

and Discontent, &c. besides his breaking the whole Moral Law in that one Sin. Yet you may say, My Sins are many. I answer, That first Sin of his was a pregnant Monster, millions of Legions in it. But you'll reply, I sinned against Knowledge: So did he, against the most perfect Knowledge of God and his Will; yes, and against the most perfect enjoyment of God too; that is more than you can do. But you will object, I have sinned grievously. I reply, *Adam* was reeking hot in his deep-dy'd Iniquity, when Mercy stepped in. True, say you, but I have shunned Mercy: So did he, when he fled to hide himself in the Garden. But you may again object, I have extenuated mine heinous Sins, instead of abhorring myself for them. Indeed you have done ill; yet though thou hast done as evil as thou couldst, yet do not let that discourage thee from accepting of offered Mercy; which to refuse is the greatest Sin of all: So did he, and charged God with it too. *The Woman thou gavest me*, &c. yet he found Mercy; and why not you? Many other things of this nature might be added, but that I am now bound to the greatest brevity. What shall I add, the case of *Paul*, who was an injurious Person, a Persecutor and a Blaspemer, yet he obtained Mercy; or the case of *Mary Magdalene*, who had seven Devils; of the Woman of *Canaan*, and the Woman mentioned *Luke* 7. &c. who were all three notorious

Sinners, yet Sovereign Grace was extended to them. Let me add but one instance more, and that is fresh in your Memories; the case of Mr. *Bigg*, whose late decease gives the occasion to this Discourse, and the present Solemnity. His Death-bed attended with the manifestation of such Sovereignity of Grace and Power from above, has alarmed the Neighbourhood. And you seem all to be in a surprize, and at a gaze about the things you have seen and heard relating thereunto: I shall therefore give an exact account of the whole as has come into my Hands, that though he be dead, he may yet speak to you. And tho' in the Account I shall give, it will be necessary to touch upon his former Life, yet it shall be done with a favourable Hand, only so much as may tend to the advancment of that glorious Free-Grace manifested towards him: But ere I begin, I must antidote my Hearers with this Caution; because it pleased the Lord to magnifie his glorious Grace towards him on his Death-bed, that none of you dare to presume from thence to put off your coming to Christ till a Death-bed season. 'Tis not, defer Believing till a dying Time. I durst almost venture to say, That whoever encourage themselves to continue in ways of Impenitency from this example, have breaking forth upon them the black Marks and Tokens of final Rejection. It was well observed by

one,

one, one Thief on the Cross, in the dying Moments, obtained Grace, that none might despair; and but one, that none might presume: So but one Mr. *Bigg* perhaps in an Age, that none may think when they have lived all their Life-time, to Sin, they shall with ease, and at pleasure, die to Christ. Thus having given this Caution, I now proceed to my Narrative.

A

NARRATIVE

OF

Mr. *BIGGS's* Converſion, &c.

MR. *Bigg*, when married to worthy Mr. *Browning*'s Daughter, was very ſober and well enclined, and by ſome, thought to be Godly. But it appeared in ſome time after, the Work was but outward; for being led aſide by vain Company, and being at firſt (as it was thought, and he expreſſed it to ſome) filled with dreadful Horrors for it, he fell into a woful Security, and continued hardned in Sin, eſpecially that of Company-keeping for ſeveral Years. At laſt he was ſurprized with a lingring Diſtemper, that brought him nigh to the Gates of Death; during which time, he continued ſtupid and unconcerned about his Soul; but it pleaſed the Lord that then he recovered, and continued

tinued well for about two Years, or above; but then fell into a dangerous Relapse, and then there appeared, pretty early in him, some Concernment about his Soul, though he kept it very secret; as indeed he was by Nature reserved, close, and of few Words, except he was amongst his Company, and distempered in his Head. The first time he was seen to be apparently concerned, was upon this following Occasion: It has pleased the all-wise God, whose ways are in the Deep, and whose Judgments are past finding out, to lay his heavy Hand upon a Child of his, of twelve years of Age, (who is known to be very gracious) in that strange and unusual Distemper that hath seized many others; which Dispensation of God towards us, makes us to be taken up into the Mouths of Talkers, and to be gazed and wondred at by many, who pass their Censures variously, as they are disposed. Though we desire humbly to acquiesce in the Will of the Lord, waiting for his Salvation, not in the least questioning, but he will eminently glorify himself in the Issue, as he has already in some Measure, blessed be his Name, and then they that have reproached us, shall see, and hear, and be ashamed. The Distemper afflicting the Child with Light-headedness, (the first Effect of it in that kind, as was observed on her) she talked of divers things, and amongst the rest, of what good People

there were in the Neighbourhood that she loved; and amongst the rest, she said her Mother was good, and would go to Heaven; but being asked concerning her Father, whether she thought her Father would go to Heaven; she replied, she desired he might: Hereupon Mr. *Bigg* being called, and she again in his Presence asked, what she said of her Father? Nothing, says the Child, very gravely and awfully, but that I wish his eternal Good! which Words fell upon him with such Power and Weight, that it cast him into great Passion of Weeping for some time. About that time, being very restless in the Night, said to his dear Relation, he needed to have something: It was answered (supposing he meant Physick) that nothing would do him more good than a little Sleep. He replied, yes, a little Hope would do me more good. It was told him, true! a little good Hope through Grace, would do you more good Indeed. Remember that Place of Scripture, *Isa.* xlv. 22. *Look unto me and be saved, all the ends of the Earth: For I am God, and there is none else.* He presently answered, That was not so easily done, and then continued, These Words have run in my Mind of late to terrifie me; *Because I have called, and you have refused, &c.* And many dreadful Scriptures together. Then he was told, That Christ was able to save to the uttermost. Yes, said

he,

he, and able to destroy to the uttermost too. Then he ended (speaking nothing of Soul Matters, but what the Force of Terror one while, and Joy another while made him. Some time after he was again complaining; which, whilst he was doing, he was acquainted, That his Condition was hopeful, though painful; It being added, Time was, when you have been under God's Hand, and in great Danger, and to my Apprehension, was Stupid and Sottish. He answered, Yes, it was so. Then being asked, if he had not some Hope? he replied, that sometimes he was ready to think that if God had had a Purpose to destroy him, he would have done it before now. Not long after, as he was going to Bed one Night, he asked one, what she thought of him, as to his Living? she answer'd, she did not know what the Lord would do with him: As to Sense, you are not like to be long in this World (he then being very weak.) And must I die then? said he: Oh, I dare not die! I dare not die! Oh! 'tis an awful thing to die, &c. Some short time after, whilst he was in his bitter Complaints, several Scriptures were laid afore him to encourage his Believing into Christ. He said, right! if it had been in time; but it is too late now. He was answered, it was not too late, seeing the Lord had opened his Eyes on this side of the Grave, and made him see his Need of Christ. He

said

said, yes, it is too late; for I have had the profers of Christ, and the same Tenders of Salvation with others. And I would not have Christ then, and therefore it is just with God to deny him to me now. But one added, you can justifie God under all. Oh! Ay, said he: Oh! Ay. He that hath born so many years Provocations at my Hands — I will speak well of him as long as I live, however he deals with me. Another time he desired that Scripture might be turned to, *Phil.* iii. 12. *That I may apprehend that for, which also I am apprehended of Christ.* Methinks, said he, it bears this Sense: That Christ must first take hold of the Soul, before the Soul can take hold of Christ. A little before he kept his Bed, he said to his Wife: Dear, What must I do; There is no way for me but to close with Jesus Christ, and I cannot do it, I cannot do it. I do not know either whether I am willing to be saved by Christ or no. May be, if I should recover, things would wear off. Oh! I dread the Thoughts of it. If I may but live till I have obtained Mercy, I shall think I have lived long enough. But Oh! the Thoughts how few find Mercy at last, would make any ones Heart to ake. It being on the Heart of his dear Relation to send to the Church of Christ at *Rothwell*, to pray for him, acquainted him with it; asking him, if it was not his Desire also. He answered, he

thought

thought of it some Days afore, but durst not be so bold as to mention such a thing; but did desire they should seek the Lord for him, that he might close savingly with Jesus Christ, and have a true Godly Sorrow and Repentance, never to be repented of. Now we are drawing towards the close of his Life. The Friday before he departed, he could scarce rise, being exceeding weak; but he began to be very earnest about his Soul. He spake thus to Mrs. *Bigg*, The Prayers of God's People are a great support to me; I always had a great Esteem of the Prayers of God's People. That Night he was confined to his Bed; when he was laid in it, he said very awfully, I shall rise no more till the Trumpet sounds. When in Bed, he was complaining of the greatness of his Sins; he was taken up by one, saying, Whether he thought his Sins so great as that there was not enough in Christ to pardon? No, says he, I will not reflect such Dishonour on the blood of Christ, as to think so. I know there is an all-sufficient Plaister prepared; but if not applied, what then? A little after he brake forth into this Expression, As there is a fulness of Sin in me, so there is much more Fulness in Christ to Pardon. However that Night he continued very restless, his Distress being such, he could scarcely lay his Eyes together. And in the Morning (which was Saturday) he spoke in great Agony, I must

die,

die, and have not the least bit of Hope. Being then advised to venture on Christ, and cast himself upon him, as one able to save to the uttermost. He with a Countenance, that witnessed huge inward Grief, replied, it was too late. His dear Relation answered him thus, It is not too late. God has opened your Eyes on this side the Grave, and made you see your need of Christ; therefore it is not too late; but he calleth you now. He presently spake thus, Shall I venture then upon Christ? It was answered him, He must. Then having paused, his Countenance more composed and cheary, he spake resolvedly, I can but perish — — then stopped. Then his dear Wife observing his Words and Countenance, said, Hope is a Dowring. He quickly replied, I hope it is, and soon after burst forth into high Acclamations and Expressions of spiritual Joy, and Admirations of the free Grace of God as Strength would permit. But he was much afflicted, that he had not Strength nor Breath to speak of God's free Grace to him, that the World might know what God had done for him. Notwithstanding he spake somewhat to this effect: It troubles me that God should loose his Glory, who hath not, I hope, suffered me to loose my Soul. Oh, that I had Breath to speak of Christ! Methinks I could speak of Christ all Night. I think I could speak of Christ altogether! And indeed all that Day,

when

when he had strength to speak, it was excellently of Christ. And once fetching his Breath with much Difficulty, he said, I shall breath out my last Breath with a blessed be God for Jesus Christ; and a little afterwards he would complain, that he could love Christ no more. That day there came a young Gentleman, an Acquaintance of his, to visit him, who found him very weak; but when he had recovered a little Strength, he addressed himself to him thus: All that we have to do for God and our Soul's Salvation, is to be done here: There is nothing to be done in the Grave, and it is my Advice, and my dying Counsel to all young Men, that they labour to make sure of Christ in a time of Health, and not put off so great a Work as I have done.

The following Day, which was the Lord's Day, he was exceeding weak, and pained in his Body, and variously exercised in his Soul, as appears by several Expressions that dropt from him at times. Whilst he was complaining of his Illness, he was told, that however it was, yet God is good. He answered, You shall never hear me say otherwise, sink or swim, saved [illegible] I will justifie him. A little [illegible] exercised in his Soul, he cryed [illegible] a thing it is to croud through [illegible] Sin and Guilt to Jesus Christ [illegible] will not accept of such a [illegible] as I. But said he again, God's [illegible]

doning and saving Sinners, is to glorify his own free Grace; and then why not towards me as well as another? What a wonderful Word is that? A Man may die with that Word in his Mouth, *The free Gift is of many Offences unto Justification.* Then added, And though my Flesh and my Heart faileth, *God is the Strength of my Heart, and my Portion for ever.* Another time, being somewhat clouded, and speaking of the Grace of God, I cannot demand it, nor have I deserved it: But being asked, if he would not accept of it: Yes, replied, he very thankfully. Towards Night he grew more distressed, for several Friends being gathered about him he looked upon them dolefully, and said, Oh, I tremble! being asked at what? he answered, at the possibility of Perishing. One then sitting by, that knew how it was with him, told him it was impossible, he being helped through Grace to commit his Soul into such Hands. It was said further, *None can pull you out of his Hands.* He speaks a little after, Poor Hearts, you are willing to hope the best; I wish you are not mistaken. You know, said he, to his Wife, Dear, oppressed Nature will cry out for Relief; but being answered, that oppressed Nature could not testify Salvation; or to this Effect, he was silent. Next Morning he was much complaining that he was to die, and to do no Service in the World. He cried

out, Oh, that I might live but one Year! but may be if I ſhould, I would be wicked: But yet, ſaid he, I think verily, if I know my Heart, I am willing to imbrace Chriſt on his own Terms; I think verily, if I was to live the ſtricteſt Life as ever Saint lived, yet I think I could embrace none but Chriſt. A little after, being full of Complaints as to his Soul, it was told him, Yeſterday you could ſay, though my Heart and my fleſh faileth, *&c.* He anſwered, But I cannot ſay ſo to Day. Some time after, his Faith began to mount up, and being melted under the ſenſe of God's Grace to him, he ſaid, If I had ſtrength, I would ſoon make my Confeſſion Town-Talk. I need not tell the Town what my Life hath been; they know that very well: But I would have them know the difference between them that have Grace and them that have none. *Monday* about Noon Mr. *Bear*, came to viſit him, and asked him, What art thou going now to Chriſt? He anſwered, Better now than ever. But he was ſo weak, and laboured with ſuch Difficulty of Breathing, that he could ſcarce ſpeak; which he expreſſed himſelf, ſaying, That if it were to ſave his Life, he could not ſpeak; yet deſired Mr. *Bear*, that he would wreſtle and ſtrive with God in Prayer for him, that he might be helped ſincerely to cloſe with Chriſt. A little after, finding his Weakneſs increaſe upon him, he ſpake thus: I am brought to the Duſt of Death. That

which was the Night before he departed, about nine a Clock, he grew weaker and weaker, and fetch'd his Breath shorter and shorter: Being a little lifted up on his Pillow, he lifted up his Hands, and bad all farewell. After which, he drew his Breath as one fast departing; being (as 'twas thought) past speaking, was spoke to by a Friend thus, putting him in mind of his own Expression, Blessed be God for Jesus Christ; whereat he was heard to say softly, *Amen*. Then his dear Relation added, Christ the Fore-runner is for thee entred: Then he, with a pleasant Countenance, nodded his Head, being not able to speak. And now Death indeed was in his Face in all its Symptoms, and all concluded him just a dying; when, all of a sudden, his Blood returned in his Face, Vigour and Liveliness into his opened Eyes, and with a Voice exceeding loud, as if he had rose from the Dead on purpose to give in his dying Testimony for free Grace, he thus spake triumphantly. I know that my Redeemer liveth, and that with these Eyes I shall see him, and not anothers: *Come Lord Jesus, come quickly; Come Lord Jesus, come quickly; Come Lord Jesus, come quickly*: These Words he spake with such Vehemence, that he made the whole House to ecchо, when afore he could scarce be heard if one laid his Ear to his Mouth, and then continued thus with no less Accent and more Joy, I am no more afraid to die, than

I am to shut my Eyes: I am no more afraid to die than I am to go to sleep. God loves me dearly, and I love God dearly: I am sure he will do me no hurt. Lord, strike the Blow, and the Work is done, I long to be gone. I long to see Jesus Christ. O that all the Town might ring of God's free Grace to me! What, at the last Hour too? Who would have thought of this a few Weeks ago? Nothing less than an Eternity is sufficient to admire free Grace: This is blessed work indeed: This is Dying indeed. Thy Father, said he, turning to his Wife, will wonder to see me in Heaven: He little thinks I am so near him. His Wife asked him, if he thought she should ever come where he was going. He answered, I do not question it; thou, nor thy poor Children neither. Through God's Grace, his dying Prophesie is in a likely way to be accomplished in all of them. You will not be long after me. Come, one Bolom will hold us all: He that hath begun the good Work in them (meaning his Children) will carry it on till the Day of Jesus Christ. A Friend hearing him speak so heartily, said, Sir, I hope you may live still. He replied, Oh do not tell me so! I do not love to hear of that. Eat; I would not come back again, for thousands of Gold and Silver; but if the Lord will, I am wholly swallowed up in God's Sovereign Will. After he had spent with speaking, he said, I can speak no more: I hope you are all satisfied

well, expecting (as it seems) he should gone immediately to Heaven. But pleased the Lord to order it otherwise, to continue him 'till the next Night, ough under some Regret, for he pre- tly added, Oh! I thought I had been ing so sweetly, but I am here still; and Morning, hearing some Friends dis- rsing about the Distress he had been in, said to them, but the Lord has now ful- fied me. Yet by reason his Dissolu- delayed, it occasioned further and a black Cloud arose upon all this glorious Sun-shine. such bitter Expressions as has forsaken me, and I am a- fore Judgment of God upon me, I lie in such a Condition. I am afraid, I have deceived myself with false opes. Some time after the beginning his Distress, there appeared on him Con- whereupon he said to his Wife, Fits. She answered, I am afraid you He added, I am almost frighted Being asked at what: He the awfulness of Death. This lasted for some time; but the Lord pleased to return again, as was per- for his Soul was composed and still. ceased, though his Strength was that he could speak but little. How- this for Satisfaction was had from before he departed. He said,

would be a pleasant Sight indeed [illegible] thee up again, to tell us what [illegible] seen on this sick Bed. He answered, I [illegible] seen that here, which hath made my Hea[illegible] and the Hearts of many more gla[illegible] was then told him, you may see now wh[illegible] Satan's Temptations are, when God per[illegible] mits him, he will rob a Child of God [illegible] his Comforts; but that is all he can do. [illegible] it is a great All too, said he, it was [illegible] which made my Life a Burthen to me. Be[illegible] ing asked, if he did not believe he shou[illegible] have Comfort again. He answered, Yes, but did not know when. But it was [illegible] long before he had it to the full; for [illegible] he fell into a sweet Sleep, the best he [illegible] for many Days; in which Sleep he quie[illegible] by slept in Jesus.

Thus I have given you an Accou[illegible] some of his Death-bed Experiences, [illegible] whom; though now dead, he yet speak[illegible] eth to you the Living, and invites you [illegible] to partake of the same Grace with him, that you may enter into the same Glory he now is in. Have a care, as I cautioned you afore, to suck Poison to the Ruin of your own Souls out of this Instance of God's [illegible] Rich, and Glorious Grace; but make [illegible] Improvement of it, to stir you up now [illegible] accept of, and venture on the [illegible] Grace of God in Christ Jesus. *Con[illegible] what has been said, and the Lord gi[illegible] Understanding in all things.*

Here lies interred
The Body of Mr. JOHN BIGG;
Who departed this Mortal Life,
When he had seen his thirty seventh Year,
On the twenty eighth Day of January,
Anno Domini, 1689.

Cut in his full blown Age, if we by Grace
His time compute, he liv'd but five Weeks space.
Dead whilst alive, in dying Life begins.
Short Race of Life! But what a Crown he wins!
As Sin him Death attacks; but Grace steps in,
And makes him Triumph over Death and Sin.
For by Christ's Death, in Death he's made to cry;
Death, where's thy Sting? Grave, where's thy Victory?

Now to the only wise God be Glory and Dominion World without end, *Amen*.

FINIS.

ERRATA.

PAGE 17. blot out *Rom.* ii. 14. p. 18. add *Rom.* ii. 14. at bottom. p. 32. l. 19. *r.* mourn over. p. [illegible] l. 4. *for* now read how. p. 39. l. 25. *for* of *r.* from. [illegible] l. 11. blot out *Col.* p. 70. l. 23. *r. Isaiah.* 60. [illegible] *r. Rom* viii. 32. p. 78. l. 21 *for* their *r.* the. p. [illegible] l. 32. *r.* Causually. p. 80. l. 3. *for* his *r.* it's. from [illegible] correct the Pages. p. 115. l. 28. *for* real *r.* [illegible] p. 116. l. 14. blot out, the. p. 117. *for* lviii. [illegible] l. 31. *for* he *r.* yea. p. 136. l. 5. *for* 16. *r.* 14. [illegible] l. 14. *for* cloated *r.* cloathed. p. 149. l. 3. blot [illegible] p. 151. l. 18 & 20. *for* might *r.* may. p. [illegible] *for* immortal *r.* mortal. p. 158. l. 19. *for* [illegible] l. 29. *for* might *r.* may. p.